

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XVIII. No. 25 }
WHOLE No. 467 }

MARCH 30, 1918

{ PRICE, 10 CENTS
\$3.00 A YEAR

Chronicle

The War.—On Thursday morning, March 21, what appears to be the long-awaited German offensive burst against the Allies in France, the enemy attacking the British troops on a front of over fifty miles, extending roughly from a short distance southeast of Arras where the

Bulletin, Mar. 18, p.m.
Mar. 25, a.m.

Sensée crosses the battle line east of Croisilles, to the neighborhood of La Fère on the Oise. After a heavy artillery preparation along this front the Germans launched their infantry attacks in dense formation, not evenly along the line, but at various widely separated points. On the first day their main efforts were directed against the British positions on either side of the Cambrai-Bapaume-Amiens road, not far from the scene of the recent Cambrai battle and extending to the ground of the battle of Arras. By March 22, their activities had shifted to the other end of the engaged front before St. Quentin and along the St. Quentin-Noyon-Paris road. The thrust of the German armies indicated that they were endeavoring to bring into play their favorite strategy of a double turning movement. The fighting continued on March 23 with unabated fury and by Sunday, March 24, the first stage of the battle, in which at least 1,250,000 men were involved, was finished. The result was a substantial German gain. The Germans claimed the advantage all along the line from Monchy, near Arras on the north to La Fère on the south, where the British sector ends and the French begins. Berlin stated that "a considerable part of the British army was beaten" and also asserted that up to that date the Germans had taken 25,000 prisoners in addition to 400 field guns and 300 machine guns, a number later increased to 30,000 prisoners and 600 guns. The greatest penetration of the British line by the enemy by March 24 was just below St. Quentin where it was nine miles. When the German attack on the first two days of the battle reached its maximum near the northern end of the line west of Cambrai, it was shifted suddenly to the southern end, with such an enormous mass of men and metal hurled against the British lines that here the British line broke and as the enemy poured through Haig's troops had to retreat to previously prepared positions. The enemy pursued, the British making a desperate stand at Ham about eleven miles southwest of St. Quentin. The Germans

apparently intended to drive a wedge here between the British and French armies. In the north where the fighting was most intense, the British were more steady. At Mory, northwest of Cambrai, the Germans attained their greatest penetration in this section, about four miles. Terrific fighting took place around the little town of Mory, which in the course of the battle changed hands several times. Marshal Haig's last reports indicate that his forces were obliged to retire south and west of St. Quentin to new positions. According to the latest bulletins the tide of battle was running against the British. Berlin states that the Kaiser's troops have driven part of the British army across the Somme and have taken Péronne, Chauny and Ham. American troops were erroneously reported in action at Chauny.

On March 23 and 24 Paris was officially reported to be under bombardment of long range guns. On that date shells of 240 millimeters (about 9.5 inches) reached the capital and its suburbs at intervals of twenty minutes, killing and wounding several persons. The shortest distance from Paris to the front is over 100 kilometers (62 miles). A monster cannon supposed to have hurled these shells has been located in the Forest of St. Gobain, west of Laon and 76 miles from Paris.

In a proclamation issued on March 20 President Wilson directed the Secretary of the Navy to hoist the American flag on the Dutch ships now in the territorial waters of the United States. Imperative military needs of the nation, the President stated, required that there should be no further delay, and he held that the act was in accordance with international law and practice. The Navy Department and the Shipping Board were vested with full power to man and arm the vessels, send them through the submarine zone carrying soldiers and war supplies, or put them to any other use expedient. Arrangements had been made whereby co-incident with the action taken by the President, the Dutch shipping now held under the control of the Allies should be taken over. It has been estimated that there are approximately 500,000 tons of these ships in American waters and an equal amount of tonnage within the jurisdiction of England and France.

In the last stage of the negotiations between the

Seizure of Dutch Ships

United States and the Government of the Netherlands for the transfer of the ships, the Netherlands Government stated that it did not feel that it could acquiesce in the use of the ships in carrying troops and munitions through the submarine zone. In a statement supplementing his proclamation, President Wilson reviewed the negotiations which had been carried on between the United States and Holland and made it clear that he sympathized with Holland's precarious position as a result of Germany's defiant attitude, which, he said, made impossible "the meeting of free wills." The interests of Holland, he said, would be safeguarded in every respect. The ships she sends here for coal will be freely bunkered and will be immune from detention. The "Nieuw Amsterdam," which came to our waters under an agreement for her return will be released and she will be allowed to take back a cargo of food. Germany has threatened, if Holland consented to the transfer of the ships, to sink any vessels that were sent to America for food. The text of the President's proclamation ordering the seizure of the ships is as follows:

WHEREAS, The law and practice of nations accords to a belligerent power the right in times of military exigency and for purposes essential to the prosecution of war, to take over and utilize neutral vessels lying within its jurisdiction; and

WHEREAS, The Act of Congress of June 15, 1917, entitled "An act making appropriations to supply urgent deficiencies in appropriations for the military and naval establishments on account of war expenses for the fiscal year ending June thirtieth, nineteen hundred and seventeen, and for the other purposes," confers upon the President power to take over the possession of any vessel within the jurisdiction of the United States for use or operation by the United States;

Now, therefore, I, Woodrow Wilson, President of the United States of America, in accordance with international law and practice, and by virtue of the Act of Congress aforesaid, and as Commander in Chief of the Army and Navy of the United States, do hereby find and proclaim that the imperative military needs of the United States require the immediate utilization of vessels of Netherlands registry now lying within the territorial waters of the United States; and I do therefore authorize and empower the Secretary of the Navy to take over on behalf of the United States the possession of and to employ all such vessels of Netherlands registry as may be necessary for essential purposes connected with the prosecution of the war against the Imperial German Government. The vessels shall be manned, equipped, and operated by the Navy Department and the United States Shipping Board, as may be deemed expedient; and the United States Shipping Board shall make to the owners thereof full compensation, in accordance with the principles of international law.

The act of the President, though in strict accordance with the "*lex angaria*" recognized by the Hague Peace Congress and acted on by Germany in the Franco-Prussian war, has stirred up a certain amount of resentment in the Netherlands against the United States. A diplomatic break between Holland and this country is spoken of in some political quarters in the Netherlands. In the diplomatic circles and official departments at Washington no such complications are looked for.

The Supreme War Council of the Allies issued on

March 18 a statement condemning Germany's political crimes against the Russian and Rumanian peoples, refusing to acknowledge Germany's peace treaties with them and declaring: "We are fighting and mean to continue fighting in order to finish once for all with this policy of plunder and establish in its place the peaceful reign of organized justice." In speaking of the crimes which under the name of a German peace were committed against Russia the Council's statement which was issued through the London Foreign Office says:

Russia was unarmed. Forgetting that for four years Germany had been fighting against the independence of nations and the rights of mankind, the Russian Government in a mood of singular credulity expected to obtain by persuasion that "democratic peace" which it had failed to obtain by war. The results were that the intermediate armistice had not expired before the German command, though pledged not to alter the disposition of its troops, transferred them en masse to the western front, and so weak did Russia find herself that she dared to raise no protest against this flagrant violation of Germany's plighted word.

What followed was of like character, when "the German peace" was translated into action. It was found to involve the invasion of Russian territory, the destruction or capture of all Russia's means of defense, and the organization of Russian lands for Germany's profit—a proceeding which did not differ from annexation because the word itself was carefully avoided.

Meanwhile, those very Russians, who had made military operations impossible, found diplomacy impotent. Their representatives were compelled to proclaim that while they refused to read the treaty presented to them, they had no choice but to sign it; so they signed it, not knowing whether in its true significance it meant peace or war, nor measuring the degree to which Russian national life was reduced by it to a shadow.

For us of the Entente Governments the judgment which the free peoples of the world will pass on these transactions would never be in doubt. Why waste time over Germany's pledges when we see that at no period in her history of conquest—not when she overran Silesia nor when she partitioned Poland—has she exhibited herself so cynically as a destroyer of national independence, the implacable enemy of the rights of man, and the dignity of civilized nations.

After referring to the threatened partition of Poland by Germany and to the fate of Rumania overwhelmed by Germany's "merciless passion for domination," the statement adds that the Allies cannot and will not recognize such peace treaties as these and proclaims that they will continue to fight on in order to finish this policy of plunder and to establish in its stead "the peaceful reign of organized justice." Almost at the time that the statement was issued it was reported that German troops were advancing on Moscow from three directions and shortly after they had occupied portions of the Trans-Siberian Railroad.

Ireland.—St. Patrick's Day was celebrated in Rome by the beatification of Oliver Plunket, Archbishop of Armagh and Primate of All Ireland, who was executed by the English, at Tyburn, out of hatred for the Faith, July 11 (old calendar, July 1), 1681. Born at Loughcrew, near Oldcastle, County Meath, in 1629,

*Blessed Oliver
Plunket*

he was ordained to the priesthood in 1654. He was appointed Archbishop of Armagh July 9, 1669, was consecrated at Ghent November 30, 1669, and received the pallium July 28, 1670. In 1673 the persecution of the Irish Church took on new fury and writs for the arrest of the Archbishop were often issued by the Government. He was arrested December 6, 1679, and after a short time he was taken to London for trial. Before passing sentence of death the Chief Justice set forth "that there could be no greater crime than to endeavor to propagate the Catholic Faith; than which there is nothing more displeasing to God or more pernicious to mankind in the world." At the beatification Mgr. O'Riordan, rector of the Irish College, in speaking of the persecutions in the United Kingdom, declared:

The Irish in the end obtained religious liberty for their brethren in Britain as well as for themselves, although the struggle lasted until a time within the memory of some who are still living. It involved many sacrifices and the loss of life, while for Ireland itself it meant the martyrdom of the nation.

Recent press dispatches announce the death of the Most Rev. John Healy, Archbishop of Tuam, since February 7, 1903. He was born in Ballinafad, County

Death of Archbishop Healy

Sligo, November 14, 1841, was ordained to the priesthood September, 1867, became coadjutor Bishop of Clonfert in 1884, and succeeded to this See in 1896, rising later to the Archbishopric of Tuam. The dead prelate was a prolific and scholarly writer, publishing amongst other works, "Ireland's Ancient Schools and Scholars," "The Centenary History of Maynooth College," "The Life and Writings of St. Patrick," "Irish Essays, Literary and Historical," and "Papers and Addresses."

The country is in a state of great and continued agitation; the people are demanding that they be allowed to till the pasture land and on meeting with a refusal they seize the land and plough it in preparation for planting. During the

National Turmoil

week land raids, as the Irish papers term them, have increased in the South and West of Ireland, notably in Clare, Sligo and Leitrim. Heavy claims for damages have been lodged with the Clare County Council by victims of the raids and of cattle drives, one claimant demanding £2,000 for loss by the drives. The Chief Secretary of Ireland, Mr. Duke, has written an open letter on these subjects, in which he declares that the new manifestations are inspired by a desire to injure the Convention; Sinn Fein retorting that it is anxious to feed the people immediately issued a proclamation which read:

To increase the food supply and safeguard our people against the horrors of famine this year and next year it has been decided on Wednesday, 20th inst., at a meeting of the combined committees of the Sinn Fein Clubs of Ballaghaderreen and district to secure for tillage purposes to labourers and farmers having 10 acres or under the use at £4 per acre of the land situate at Castlemore, Brooklawn, Colebrooke, Levelick, Aughurine, Aughalustia, Edmonstown, Lung and Lisene.

The owners of available land in the aforementioned districts have been asked to co-operate with the clubs in allotting the land. The work of allotting will be begun at 10 a. m., Tuesday, 26th inst., and carried on in the districts in the order named above. Every person entitled to receive an allotment must be present when the division is being made in his district, and failure on any man's part to attend will leave him without an allotment. All the men are requested to bring spades or other farm implements, and the work will be carried out in the name of the Irish Republic.

The situation is critical and bloodshed is not improbable. A rather serious riot occurred in Waterford when Captain William Redmond, son of the late leader of the Nationalists, was elected to the House of Commons over Dr. White, the Sinn Fein candidate. Meantime the English, but not the Irish, papers are taking an optimistic view of the Convention. The *Westminster Gazette*, however, remarks that public hopes should not be pitched too high, since there are many stages and pitfalls between a draft and a final agreement. These remarks are apropos of an announcement that Sir Horace Plunkett is preparing a report of the work of the Grand Committee for presentation on April 4. An official statement says that decisions have been reached on all material points.

Rome.—Following the precedent set by himself last Christmas, the Holy Father has addressed to the people of the United States through the medium of the

The Pope's Easter Message

Associated Press, an Easter message, which reechoes the greeting given by the risen Saviour after the agony of the first Holy Week:

The first message of the risen Saviour to His disciples, after suffering the torture of Passion Week, was "Peace be unto you." Never has the world for which He sacrificed Himself needed so poignantly that message of peace as today. On this solemn occasion no better wish can be made to the country so dear to our hearts than that the Divine Redeemer may grant a realization of the desire of all, that is, a healing of the existing hatred and the concluding of a lasting peace based on the foundations of justice, fear of God, and love of humanity, giving to the world a new organization of peoples and nations united under the ægis of true religion in aspiring to a nobler, purer and kinder civilization. It is thus we desire to fulfil our Master's last injunction to His apostles: "Go ye into all the world and preach the gospel to every creature."

The Holy Father's reference to his affection for the American people, which is quite in line with many of his previous utterances, will be welcomed not only by Catholics, but also by non-Catholics in this country; and all alike will be struck by the lofty moral and intensely Christian tone which pervades the message.

English newspapers, of the last part of February, which have just arrived in this country, contain interesting items of information concerning the discussion of the notorious Article XV of the Secret Treaty in the House of Parliament. Mr. McKean complained of the British Government's treatment of the Vatican on two grounds: the lack of courtesy shown the Holy Father

The Pope and Great Britain

in the matter of the Pope's peace proposals, and the offense given the Vatican in Article XV of the Secret Treaty. Lord Cecil replied to Mr. McKean, and stated that, if the Government, after assuring the Pope that the Holy See's note should be studied with "the closest and most serious attention," sent no further communication on the subject, the reason for its action was that it believed "that there would be nothing gained by adding anything further to what had been said by President Wilson." The London *Tablet* finds this explanation far from satisfactory:

It was open to the Foreign Office to explain that the Government, having given full consideration to the Papal Note, felt unable to accept its suggestions. If this had been done, there could at least have been no question of discourtesy, but to promise that the proposals of the Holy See should receive "the closest and most serious attention," and then never to say another word, is difficult to justify. Apparently the Holy Father's Note was acknowledged respectfully, put into a pigeon-hole, and then forgotten.

The *Tablet* contrasts President Wilson's courtesy with the Foreign Office's "strange neglect." Nevertheless Lord Cecil's explanation, if not satisfying, contained several passages which Catholics will read with pleasure:

The honorable member appears to think that the Government is committed to some anti-Papal policy. This is an entire mistake. The Government, as everyone in the House is perfectly well aware, is trustee for the good administration of an Empire which contains many tens of thousands, many millions, of Roman Catholic subjects, and quite apart from any personal feeling that one member of the Government or another might have on the subject, it would be failing in its duty if it launched out into action disrespectful or injurious to the Holy See. . . . I say once again that the terms of the Secret Treaty, the action with regard to the Papal Note, and the other matters to which the honorable member has alluded, were not in any way dictated by any anti-Papal feeling on the part of the Government, and were not intended as, and did not constitute in the opinion of the Government, any insult or disrespect to the Pope or the religion over which he presides, and I hope that the honorable member will assure his friends that that repudiation is made in absolute sincerity on behalf of the whole Government.

The *Universe* in its issue of February 22, commenting on Lord Cecil's reply, endorses the opinion of Mr. McKean, that there is more than a suspicion that the Government was terrorized by the press into trying to gag the Pope, but believes that "the old no-Popery cry of Lord John Russell's day will not be galvanized into life even by the joint efforts of those eminently mid-Victorian organs, the *Post* and the *Spectator*."

The *Tablet* accepts Lord Cecil's explanation of the meaning of Article XV of the Secret Treaty, namely, that the clause was intended merely to put on record the settled purpose of the belligerents to limit attendance at the Peace Congress to the Powers which had waged the war. Accordingly it acquits the Foreign Office of anything but a *gaucherie*. It gives expression, however, to criticism of the action of the Government, which is practically identical with that of the *Osservatore Romano*, and asks very pointedly why the clause, if it was aimed at all non-belligerent Powers, was not expressed in terms

applicable to all—to Spain and Holland and Scandinavia, as well as to the Holy See.

Could anything be more stupid or needlessly offensive than to single out one Power by name for exclusion, when the same rule was to apply to all the Powers of the world except the belligerents? Italy, no doubt, in her dread of the influence of the Vatican, had no time to think of anything else, but surely it might have occurred to the Foreign Secretary of an Empire which includes many millions of Catholics, that such a law of proscription, pointed solely at the Pope, would arouse the deepest feelings of anger and resentment. What a little imagination and regard for the feelings of others were needed to convert the particular exclusion which was effected into the general exclusion which was intended!

The explanation of Lord Cecil is undoubtedly rather lame, it palliates but does not remove the offense. It had, however, one very good element, for it called forth a very frank expression of esteem and appreciation of the services rendered by the Pope in the war. In the course of his reply to Mr. McKean, Lord Cecil said:

The honorable member quoted a number of cases in which the Pope had assisted in connection with the war. That has not only not been objected to, but it has been gratefully received by the Government, and there are many occasions on which the Pope has interfered in connection with the war, and interfered most benevolently, and in a way which has earned the gratitude of every person in this country. There are other cases to which I could refer, cases in which His Holiness obtained better terms for prisoners, the repatriation of prisoners, where he has rendered services in regard to hospitals, and in regard to the graves of our soldiers in Italy. He has also taken action with regard to matters of civilian relief, and so on, as to which we have had many diplomatic conversations in this country, and as to which we have always treated all his representations with the utmost respect, and we are grateful for the many things he has done to alleviate the condition of our prisoners and others who have suffered through the war. The idea that we were precluded by this clause from allowing the Pope to interfere in any matter with the war is clearly and obviously untrue, and equally untrue in reference to the bigger matter such as the Papal Note.

Like the *Tablet*, the *Universe* accepts the explanation of Lord Cecil at its face value, and quotes with approval the statement made by Cardinal Bourne in his sermon at the Lourdes celebration:

I know that those who in an unguarded moment consented to such a clause in that treaty had certainly no thought or intention of showing any disregard to or want of respect for the Apostolic See. . . . There would seem to be no one among our statesmen to grasp and understand the historic place which the Holy See possesses in all great events.

The *Universe* characterizes the incident as a "very bad blunder."

It is the same story of that want of insight, imagination, prevision and the finer tact which has involved our nation, now as always, in so many difficulties, so much odium, and also very often in the commission of injustices only remedied after an enormous amount of unnecessary suffering to all concerned.

It is pleasant to note that both Catholic papers, while reserving to themselves the right to disagree with President Wilson's answer to the Holy Father, agree in paying tribute to it as "admirable in tone," and in accordance with "the most exacting code of courtesy."

The Ferrer Schools Then and Now

JAMES J. WALSH, M.D., PH.D.

A FEW years ago, about the time of the execution of Francisco Ferrer for direct participation in anarchistic propaganda which resulted disastrously in Spain, the first Ferrer schools were established in this country. It was declared that their system of education had caught the true significance of liberty and pointed the only way by which people could obtain their rights. Ferrer's methods were the very last word in radical education. Spain could not, of course, tolerate genuine education, least of all, such as would secure liberty to its citizens. The Spanish priests recognized very clearly that Ferrer's doctrine would surely undermine their influence, destroy faith, eliminate superstition, and hence make their occupation a thing of the past. Therefore, Spain put Ferrer to death.

Happily, the present state of war has helped many who were allowing themselves to coquet with radical doctrines, to understand the value of conservative opinions, especially at times of crises in national affairs. The spectacles that war has put before Americans have enabled them to get a better view of the real significance of a number of novel notions that were popular, mainly because they were novel.

That is what has happened with regard to the Ferrer schools. At one time these centers of disloyalty may have seemed good to certain people, and many others may have thought that at least they should be given a trial. But now all loyal Americans have nothing but suspicion for them. American opinions with regard to Ferrer himself have changed even more decidedly. His teaching was decided by the Spanish Government, after a perfectly fair trial, according to all due forms of Spanish law, to have been an active factor in a number of bloody riots, and he himself was declared a causative agent. His trial attracted a great deal of attention in foreign countries, indeed much more than the person and the cause involved at all merited. Many foreign newspapers and magazines declared the anarchist's conviction and execution a definite demonstration of the obscurantism of the Spanish Government, due to bitter opposition to progress and above all to genuine education. It was for this reason alone, they proclaimed, that this founder of free schools had been condemned. It was also emphatically declared that the Spanish Church, especially Spanish prelates, had used all their influence to bring about Ferrer's death. There was absolutely no proof of any such thing; on the contrary there was abundant evidence that neither Church nor prelates had anything to do with the case.

Certain supposedly fair-minded magazines in this country took up the case and exploited it for their readers. They appealed to hostile Protestants, by declaring that the Spanish Inquisition, though suppressed supposedly a

century ago, was really still active, while the Church was at her old tricks of persecuting liberal opinions with the intention of keeping the people as ignorant as possible in order that they might remain faithful to their religion. So Ferrer was made a bleeding martyr. Even Protestant ministers held up the anarchist for public sympathy, and that hater of Christianity became a sort of idol.

Despite all the press-propaganda their founder enjoyed, the Ferrer schools have not exactly flourished in America. In fact those who came to know anything about them soon ceased to wonder why the Spanish Government would have none of them, for it was seen that the Ferrer schools inculcated anarchy, insisted that patriotism was foolishness and that obedience to law was a humiliating slavery. In fact, these schools were founded with the idea that if a determined group of men could succeed in teaching children resistance to organized authority there would soon be a generation of men who would not only refuse to submit to law but would take means to destroy all government. It is very surprising now that such destructive propaganda was ever tolerated at all. In the past we were quite ready to try anything novel, but the new discipline of war-time has taught us some very important lessons, and among others our serious attention has been called to the teaching of the Ferrer schools.

One of these hotbeds of anarchy in New York bears the alluring title "The Ferrer Modern School." Its principal has been roaming about proclaiming the merits of this new, and, as he insists, marvelous system of education. He was in Buffalo not long ago, talking on such very vital questions as conscription, patriotism and obedience to government and laws. He barely kept within the bounds of law and was well outside the bounds of prudence. The police were present, but did not interfere, though surely some of the speaker's utterances called for interference. The audience was small and composed chiefly of Socialists, otherwise it is possible that the speaker might have found himself in need of protection.

In the light of these facts we can now appraise at their true value the charges made against Spain because Ferrer was put to death. The principal of the Ferrer Modern School, for instance, thinks that a great wrong is done by conscription in this country. The United States Supreme Court has declared conscription, even for foreign service, entirely constitutional and indeed has emphasized that government would be impossible without it, but the exponent of Ferrer's doctrines disagrees with our highest Court's decree and, according to the newspaper report, "expressed his dislike for the way the country is run at present" and said "that there are hundreds of people under conscription to support this country which is supposed to give them the enjoyment of life, liberty and the pursuit of happiness—on paper."

His favorite heroes are the Bolsheviks. They are the only ones who have done anything in this war worth while. Other people have been led astray to fight a capitalistic war, but the Russian armies disbanded and the common people of Russia properly educated, of course, by methods corresponding to those of the Ferrer school had refused to fight and thus began the liberation of the masses. "We wish well to the Bolsheviks," he said. "I am a Bolshevik myself. The Bolshevik movement in Russia and the freeing of the masses there has been the great benefit to civilization which the war has brought about." He insisted that all our education in this country was a mistake and that the only real system of education for the people was that of his school which would give them a proper sense of their own rights and not let them submit tamely to the impositions that were practised on the people by those above them, or by those who have secured authority over them without any real justification.

What particularly came in for the principal's severe deprecation, and indeed utter condemnation, in the present school-system was the teaching of patriotism. He thought that to teach the young to salute the flag and to repeat the oath of allegiance was all nonsense or worse. This Ferrer schoolmaster said that true patriotism could not be jammed down the throat of the young that way. He declared, according to Buffalo papers, that "The salute of the flag was a senseless practice which took up time that might be much more profitably employed." He ended by denouncing it as a scheme, on the part of the upper classes, to keep the masses in subjection. According to one of the Buffalo morning papers, he said that such practices "result in a lot of grown people falling victims to scheming bosses and unscrupulous politicians."

The whole drift of his talk was to the effect that all our doctrines about nationality and the flag were cunning devices and elaborately worked out schemes to keep the poor contented and enable the rich to get richer, while preventing the proletariat from knowing its own rights and proceeding to get them. At present there are not

many cities in this country which would provide an audience that would stand very much of this sort of talk in war-time. It is indeed rather surprising that Buffalo permitted as much of it as was reported. Certainly the meeting must have been neglected rather thoroughly by the Irish-Americans in Buffalo or the speaker would scarcely have come off so easily.

It is very evident from the reports of the lecture, though, of course, this fact had been abundantly known to all those who were familiar with Ferrer and his schools, that the basic idea of the Ferrer system of education is to fill children with disregard for law and order, to harp continually on rights and to say nothing about duties. Rights, real and supposed, are exaggerated to the greatest possible degree and duties are pushed into the background. The all-important thing is that each individual shall get as much as possible for himself and not give a thought whether anybody else gets anything or not.

It will not be long, in all probability, before the Government finds that it will have to suppress such loose talk as the foregoing, but in the meantime what a light these ravings throw on the Ferrer incidents and Ferrer's execution. Is it any wonder that when such teaching led to riot, murder and destruction of property the Spanish Government executed the anarchist? The International Workers of the World, the I. W. W., sprang directly from Ferrer and his principles, and yet William Archer defended the anarchist and insisted that the Spanish Government was all wrong and Ferrer right. Indeed, the interest in the latter made it perfectly clear that there is a secret society, some form of the International, so-called, which influences newspaper opinion widely for purposes decided on by an international committee.

What a wonderful revealer time is! I wonder how many people who were interested in the Ferrer incidents when they seemed to indicate a new argument against the Catholic Church will heed this revelation of time and realize that the ancient Church must always maintain its thoroughly conservative position against teachings which are subversive of authority?

War Camp Community Service

RICHARD A. MUTTKOWSKI, PH.D.

AMERICAN soldiers are wont to repress, not express, their sentiments, and it is therefore not surprising that we find it difficult to ascertain their exact thoughts on any matter concerning their comfort and welfare. If asked directly, they will give a flippancy and evasive reply. Yet behind the flippancy there lies the germ of the correct answer. Some months ago I met a number of soldier friends on their first leave of absence and deprecated my inability to entertain them at the time as I was as new in the city as they themselves.

"'Nuff said, Sir," one voiced it slangily. "Just to see you and think and talk of old times is enough for me."

"And rock in a rocking-chair while you do it," said another.

"In a real room," added the third.

"And a real woman in it," said one of the four shyly, referring to my landlady.

"And be fed real food from real china with all the other real trimmings. Oh, boy!"

Somewhat later, after several visits, they admitted their initial brief, but violent, spell of homesickness, and stated frankly how they felt about it all. To the soldier drafted from a comfortable home the cheerless monotony of the barracks and the sameness of camp-life

are oppressive, and he is bound to seize the first opportunity to get away from the camp for even a brief spell. What he wants he does not know, and he does not care particularly. He has wants, but why bother to analyze them? Above all he desires to get away. That was the experience of my friends in their first weeks at Camp Funston. Since then I have met many others, both officers and privates, and their wants and desires seem to center around three ideals: home comforts, home cookery and home company.

But this is not what I set about to write. Rather I intended to show how the cities near the camps discovered these wants and how they tried to meet and satisfy them. For the reason that this particular phase of the war activities is entirely in the hands of the people themselves, it offers opportunity to study the response of a democracy to war-time needs. Furthermore, a problem that is only an incident in the routine of a large city has taken the form of a distinct civic movement here in Manhattan, Kansas, and in the other camp communities, such as Junction City and Ogden, in the environs of Camp Funston, and Fort Riley.

Let me consider the war communities and the development of their service chronologically. Coincident with the rapid growth of the national encampments the cities near the camps found themselves confronted with several distinct problems. Quiet cities, for the most part, these communities were suddenly plunged into war activities. It was a distinct shock. The easy-going customs of life in small cities had to be exchanged for the clangor and hurry of metropolitan activity. Everything was "speeded up." There was a great demand for rooms, eating places and amusement places, and for equipment and paraphernalia of the most varied types. Things were wanted in quantities for immediate use. Perhaps these problems seem negligible to people accustomed to life in a metropolis that can absorb two or three simultaneous conventions without further external signs than some scattered bunting and a little congestion at the hotels; but to the average small American town a convention is an important and rare event, for which it makes one splendid effort and then relapses into its previous dormant state, to rest contemplatively for another far-distant occasion. Yet there is aptness in this simile, for the cities of the camp environs are at present in a more or less constant state of "conventionitis," and they are only gradually becoming used to it.

There are three definite lines of effort along which the camp communities have been forced to extend themselves. They are, successively, (1) the housing of officers' and privates' families, (2) the housing of soldiers and their relatives and friends on a week-end, and (3) the entertainment of soldiers on leave or furlough,—of those that seek an evening's change from camp life and those that come to meet relatives, friends and sweethearts over Sunday.

The housing of officers' and privates' families was per-

haps the first and more perplexing problem. As a problem it is constant. To a city like Manhattan, with a normal population of a little over 6,000 and an annual added population of 2,500 students, the sudden influx of several additional thousands meant a confusing difficulty. The city was meant to hold 9,000 at the most. How, then, accommodate 12,000 or more?

Yet this perplexity was the least troublesome of all. A careful canvass of all available room and the further solicitation of rooms from people who were not in the habit of entertaining strangers resulted in ample quarters for all during the winter months. Naturally, the demand has increased the rentals, and some landladies have taken cruel advantage of the helplessness of the people. But, to the credit of the Manhattan women, it must be said that the increase does not originate entirely from this source. Congestion is great and competition for rooms keen, and rather than continue what seems to them a futile search, would-be tenants become importunate and try to force people to keep them by insistent offers of high and even exorbitant terms. Some can afford to do so, but a standard is set which reacts injuriously on the rest. To a great extent, therefore, the high prices for the visitors are of their own choice. To relieve the congestion "roomers" have been taken by business men and professors who would, under ordinary circumstances, hardly consider such an arrangement, and in this case a sense of duty is stronger than pecuniary profits. It is a kindness which is perhaps little appreciated, for it means the sharing of the privacy of home life with strangers. To say, as an officer sneeringly remarked, that "this kindness is well paid for, and as for pride, money is a splendid salve," is a sop to cynicism and not indicative of the truth. As a matter of fact, the added burden of caring for strangers has proved too much for more than one woman, and indeed a fair number have been obliged to give up their houses altogether.

Under the circumstances, the relations between landlady and roomer are often complicated and may give rise to ludicrous incidents. For instance, there was the lieutenant's wife who refused to attend to her bed. Said she: "You can't expect the wife of a lieutenant in Camp Funston to do her own work." Replied the landlady: "And therefore the wife of an overseas captain should do it for you." This only indicates that snobbishness may meet rebuff from rather unexpected quarters, and that it is equally inappropriate among the soldiers' relatives and the soldiers themselves.

The week-end housing still awaits a satisfactory solution. During the winter the cold weather and the several epidemics kept the visitors down to moderate numbers, but the return of warm weather has again filled the streets with visitors, chiefly soldiers and their relatives. A repetition of the autumn conditions is probable. Congestion was then so great that people slept on bare floors, in barns and garages, on porches, in automobiles—wherever there was shelter. Some slept in the open park. What the

summer will bring no one can say, but congestion such as never was seen before is sure to reign.

But the really vital problem was that of entertaining the week-end visitors from Camp Funston and Fort Riley, and their relatives. It was natural that the soldiers and the community should turn to the customary agencies, such as the Y. M. C. A., for relief, especially since the Government had placed these societies in charge of that very phase in the camp themselves. But camp and city presented different problems. Camp buildings and their personnel were organized for war service and were therefore efficient, while in the small cities the Y. M. C. A. was barely sufficient for local needs and never intended to cope with a sudden influx. Indeed the Y was unable to cope with the situation at all. This was recognized at once. A few attempts were made to relieve the situation, but only after the National Recreation Association took charge of the community service throughout the country and organized the efforts, was any real success achieved. It is of interest that the representative sent to Manhattan, Mr. Barnes, is responsible for the present national interest in camp community service. Mr. Barnes quickly recognized the fact that a city of 6,000, although sharing the responsibility of entertainment with another of the same size, could not be expected to finance the recreation for a national camp of 42,000, exclusive of officers, men in medical training camps and the regulars stationed at Fort Riley. He therefore brought the matter to the attention of the Rotary Clubs of Kansas, which, together with the national Rotary Clubs and the Chambers of Commerce, have aimed to make the movement general, on a plane perhaps with the K. C. and Y. M. C. A. work within the cantonments. A fund was collected for a community hall, over half of which was subscribed by Manhattan. Pending the construction of the new building, an edifice costing over \$25,000, a hall was rented for temporary entertainment.

In an early part of this paper I said that the soldier desires an approximation of home life, and to him this means home cooking, home comforts, home company. To supply these, or to organize the supply, is the aim of the National Recreation Association. Soldiers on leave want to eat. Lunch-rooms, lunch-wagons and "lean-tos" sprang into existence over night to supply the needs. But professional cooking did not appeal to the soldiers. What they wanted was home cooking. Here in Manhattan, and in neighboring camp communities like Junction City, Ogden, Topeka, the ladies' guilds of the various churches co-operated. In shifts, each denomination taking some week-end, they fed the soldiers and their friends with home-cooked suppers. The popularity of the suppers is best attested by the fact that on several occasions, with relays eating from five to nine o'clock, hundreds had to be turned away, till finally the cooks and the food gave out.

For amusement the soldiers may seek the professional sources, such as the "movies" and vaudeville theaters, and the dance halls. Or they can go to the community

hall and indulge in dancing, in cards and other games. Again, a definite number may be invited by some of the various rooming clubs, student clubs, and fraternities, and the soldiers will be entertained in various ways. On these occasions the American girl is in her element. Of this there can be little doubt, for the supply of girls seems ample enough for the soldiers.

On Sundays the entertainments in part take on a religious tone. Of course, all churches welcome the soldiers for their Sunday services. A special feature here at Manhattan has been an arrangement by which about a dozen truck-loads of soldiers have been taken out for an afternoon service and luncheon. Sunday dinner offers to many, who cannot otherwise help the men, excellent opportunities to be charitable. This feature has been systematized and many hospitable people regularly ask for a definite number on their hospitality cards.

The entertainment of colored boys must not be forgotten. The local churches for colored folk have taken complete charge of their own people and regularly entertain a number over Saturday and Sunday. Segregation is thus complete within and without the camps, and a difficulty that might have been serious is thereby readily solved.

Over all the Government keeps careful and rigid inspection. As announced at the time the cantonments were built, the Government holds itself responsible for the morals of the soldiers, and its work is both corrective and preventive. Dives and vicious resorts were abolished from the camps and their environs. Cities in the vicinity were closely inspected to keep away the ghouls of both sexes that prey on the morals of the soldiers. This inspection has been kept up strictly. Offenders are confined, suspected houses are watched and lewd women are transferred to detention camps. The supervision aims to be corrective and preventive, yet it could not have been really efficient unless the proper substitutes had been provided both within and without the camps. The work of the K. C. and the Y. M. C. A. in the camps lies without the scope of this paper and has been widely heralded, while the work of the camp communities has been overlooked, more so because of its civic ramifications than because of any intended slight.

Thus far I have dealt with the problem from the historical standpoint. What is its sociological or civic bearing? Naturally, one asks: "What do the soldiers think of it, of the city, of the people, of the entertainments?" Basing my opinion on the statements of the soldiers as made to me directly, and not on newspaper accounts or on the claims of those interested, the attitude of the soldiers can be best designated as "heartily appreciative and sincerely grateful." That is the feeling expressed toward the people and the city in general, but not always so towards the business men. It is unfortunate that the sight of a uniform means to some merchants a stimulus to exact higher prices. This charge has been made, and justly so. Unfortunately, because of a few unpatriotic mer-

chants, the city has been accused of rapacity, unfairly so, it seems to me. Manhattan folk resent the imputation, which, by the way, seems to be made against all camp communities, be they East, South or West.

Both soldiers and citizens, particularly the former, have found the local Sunday-closing law very irksome. As in so many Southern and Western communities, all amusement places are closed on Sundays. Various agencies, and the soldiers too, have agitated for a relaxation of this law for the duration of the war, and for a time it seemed as if pressure would be strong enough to force a less rigid maintenance of the law. Yet church and private entertainments are the only kind in progress on Sundays. Just why it should be commendable for a church organization to put on an amateur concert-vaudeville-picnic on a Sunday afternoon for the benefit of a limited number, while the professional entertainment places must remain closed for the general body of visitors, is an incongruity that only the Kansas mind can adjudicate and reconcile. For the general visitors there remains only a small community hall; yet the administration persists in a rigid enforcement of the ordinance.

Entertainment has brought forth an excellent quality of our new army, democracy. There is no place for snobishness. Reversals of peace-time positions are too frequent and too pronounced to be conducive to its spread. Where officer and private meet outside the camp they share the social advantages and help entertain each other

and their friends. This democracy is reflected among the citizens as well and is full of promise for the future.

There is the final query: Is all this worth while? What will be the results? As to that, wherever a person does something for his fellow-men, even from a selfish motive, can anything but good come from it? Those who entertain find the sacrifice in time and effort well repaid in the gratitude of the soldiers. Aside from this, there is the fact that camp-entertainment in a small city has come to mean a major enterprise, one that needs the cooperation of the whole people to make it a success. Everyone is drawn into its service, and all must enter to make it a complete success. It is a splendid manifestation of democracy, although, like all democratic movements, it exhibits various degrees of perfection. But in the building men have builded better than they knew. For in the mingling of the various civic elements a better understanding has come which eventually will bear rich fruit. Better than that, the planning, sharing, and enacting of programs has forced a collaboration by the churches which has awakened a healthy mutual respect and has silenced bigotry. The latter would be particularly out of place at this time, as the efforts of the municipality are so ably led by the Rev. A. J. Luckey, the Catholic priest. Catholic soldiers have expressed their gratification at this fact. They are indeed enthusiastic over the public service of their clergy, such as community service, State councils of national defense, and similar activities.

The State and Wages

JOSEPH HUSSLEIN, S.J.

THE masses of the people are aroused. They demand an adequate share in the prosperity which they help to create. Radicalism is in the air, but the voice of impartial justice is likewise heard and will not be silenced again. The choice for the nations lies between anarchy and the social teachings of the Church. Happily sane economic opinion daily converges more and more towards Catholic tradition and Catholic doctrine. In the van of all progress, at the very height of the social movement of our day, stands the Church.

The appeal of the laborer for justice comes close to her heart. It is above all a demand for an equitable wage. Any just and reasonable method that will enable us to secure for him this inalienable right must meet with her hearty approval. But there is one way only by which we can attain this end, and that is by legal measures. It is as vain to hope for the conversion of a dominant class of selfish capitalists as to depend upon the method of social revolutionists who would overturn the pillars of authority and plunge the world into hopeless anarchy. Human nature, even at its best, is never to be trusted too far, where gain and profits are in question. The most fair-minded employers best realize, moreover, how difficult it is to carry out their lofty Christian ideals

while forced into competition with unconscionable rivals, uncontrolled by any curb of law.

What of the labor unions? Cannot the fight for justice be confidently committed to them? They have accomplished much. But there is question mainly of fair wage for the unskilled workers. It is the great mass of the labor population which stands in greatest need of our assistance. These have not been successfully reached by trade unions. Organization has made little progress among them, except where they have been momentarily swept into some revolutionary movement, a peril which is always imminent. Skilled labor, on the other hand, can sooner or later exact justice for itself where it has not already attained this end. There is danger rather that such labor may in turn become tyrannical and abuse its power to the detriment both of the consumer and of the unskilled operator. Of this too we have had examples in the past.

Labor unions, based upon Christian principles, are perhaps the greatest economic necessity of the day. But even when animated by the most altruistic motives they will find it difficult to come to the assistance of the vast mass of the labor population, except by promoting intelligent legislation. This brings us back to the very point

from which we started, the need of State legislation.

The case of unskilled labor has been summed up in a paradox, or what may appear to be a vicious circle. Yet the statement expresses the exact truth of the matter: The masses are unorganized because of their low wages, and their wages are low because they remain unorganized. Organization, in other words, is not likely to be successful while unreasonably low wages destroy initiative, energy and intelligence on the part of the worker. Yet without organization wages can never be raised by the workingmen themselves. Extraordinary conditions may for the time create a scarcity of labor, but the period of unemployment, which is certain to follow, will immediately depress wages to their former level. There can consequently be no hope for a decent living wage, to be enjoyed by all the workers at all times, except through legislation.

Wage legislation is a tradition in the Church. Minute regulations for such legislation were drawn up by the Catholic guildsmen. State sanction was given to these regulations, and gild officials were authorized to inflict summary punishment upon all offenders. The difference of remuneration between employer and employee was often very slight, and the benefit of the consumer was never lost to view in determining the wage-scale. It was not a question of securing the highest wages the union could enforce, but of deciding upon the wages that would be fairest for all. No work, no pay, was the rule set down for employer as well as for employee. No employer could draw profits without actually engaging in the occupations of his single trade. These rules, we should note, were drawn up by the Christian employers themselves.

The special wage legislation required for our own day is clear. The principle of a living wage has been laid down by the Holy See. It can be made practical only when enforced by law. The conclusion is obvious. Rhetorical effusions upon the doctrines of the Papal encyclicals, from the pulpit or the platform, will never solve the social problem. The masses will rightly ignore them if no practical application is made. That application depends upon us and must be adapted to the changing conditions of place and time.

In the question of wages the nature of this application seems now beyond dispute. Past experience enables us to proceed without hesitation. There is apparently but one course open, as a logical beginning, and that is to unite solidly upon a minimum wage legislation. It was a Catholic priest—be it said to the glory of the Church—the Rev. John A. Ryan, D.D., who first effectively championed the minimum wage legislation in the United States, and it is another Catholic priest, the Rev. Edwin V. O'Hara, whose name, as Dr. Ryan himself remarks, "Is written in the annals of the United States Supreme Court as the official upholder of the first minimum wage law."

The principle itself is plain. Every toiler has the

right to a living wage, a right which takes precedence over every other consideration, excepting only the right which the employer himself has to a remuneration which will enable him and his family to live in reasonable and moderate comfort according to their position in life. It is important moreover for both employer and employee that the continuance and welfare of the industry itself be wisely consulted. Beyond this there can be no question of any profits until the living wage has been paid to the employees. It is not in the name of charity, be it remembered, but in the name of justice that this demand is made. Yet, according to statistics drawn up before the war by social workers and economists, three-fourths of the adult male laborers of the United States were not receiving a living wage. Since only an impossibility can excuse the employer from paying a living wage, and since millions of dollars were at the same time garnered in profits, it follows that there existed a condition of social injustice which urgently clamored for State interference and correction.

What then is a living wage? In general it is defined by Pope Leo XIII as a remuneration "sufficient to support the wage-earner in reasonable and frugal comfort." For the adult male worker, according to the spirit of the Encyclical, it is a wage "sufficient to enable him to maintain himself, his wife and his children in reasonable comfort." For the adult woman worker it is a wage whereby she can reasonably and decently support herself away from home. There is question now, however, of that wage only which is the very least that in the sight of God and man the employer is bound to give. The worker, moreover, should be able, when all expenses have been paid for family or personal maintenance, "To put by some little savings and thus secure a small income." Both he and his family must be provided against the day of dearth, of sickness or unemployment.

The plea recently made by the Chicago packers, in a local court, that the cost of maintaining a family should not be considered in determining wages ignores the dignity of the worker as a human being. A "fair" wage, according to the standard proposed by them and recognized by the capitalistic system of the past, must be ascertained by the market rate of labor in the community. If therefore wages are below the living line in other industries, the packers claim the right to employ their workers under the same conditions. They fail to understand that robbery cannot be justified because it is likewise practised by others. Such immoral principles can evidently be combated in no other way than by Christian legislation. It is the absolute duty of the State to protect its workers under such conditions. The principles enunciated by these men are the strongest argument for the need of setting a legal minimum wage. It would be necessary, if for no other reason than to protect Christian-minded employers in their competition with criminal profiteers.

"But what," the reader may naturally ask, "is the

minimum of reasonable comfort which we have a right to demand for a family, that it may live in accordance with its Christian dignity?" In answer a single detail may suffice. The very least requirement for a suitable home, as Dr. Ryan says, are three sleeping rooms—one for the parents and one each for the boys and girls of the family—besides two additional rooms for all other purposes. Food, clothing, furniture and opportunities for recreation should all at least measure up to this standard of decency and self-respect. This surely is a moderate demand for any family that would lead a true Christian home life. Yet to bring about even this much it may be necessary for the State, besides setting a minimum wage, to regulate also the housing problem. It is not just that the entire burden of expense should fall upon the employer and consumer, while the landlord raises his rents wherever the need is greatest, because workmen are obliged to accept his terms. This is a question too extensive to consider here. In radically destroying the abuses arising from the unearned increment it may be necessary to offer compensation to present owners.

The objections to the minimum wage need not be discussed at present. Experience has sufficiently disproved them. Women, as a rule, have not been thrown out of employment, wages were not depressed to the level of the legal minimum and prices did not soar appreciably as a result of such legislation. The accidental hardships that fell upon some are far outweighed by the good results. As for workers who are not considered capable of earning the full minimum wage, special permits have been devised, authorizing them to work for less. Similarly, where the payment of a proper minimum wage is impossible for a time in any industry, wise allowance can readily be made for the sake of both employers and employed.

The first step must be the establishment of minimum wage boards, such as have now become sufficiently common. Under State control these boards decide upon the just minimum of remuneration according to time and place. Such legislation, however, will prove to be only the beginning of economic readjustments. Its ultimate object must not be to keep the workers in permanent dependence upon a capitalist class. The aim to be kept steadily in view by every Christian man and woman is to enable the workers themselves to share, so far as possible, in the ownership of the land they till and of the industry in which they toil. This is not Socialism, but its very opposite.

Over the doors of every State Legislature, over the Hall of Congress and the Senate Chamber, over the august tribunal of the Supreme Court of the land, over every council-room in which the people's representatives assemble, should be written in letters of gold the epoch-making message of Pope Leo XIII, the most important legislative principle ever promulgated for the promotion of justice and good will throughout the earth: "Let the

law favor ownership, and let its policy be to induce as many as possible of the laboring classes to become owners." Here is the only solution, the bridging-over of "the gulf between vast wealth and sheer poverty," the reconciliation with one another of all classes of society, the social basis of lasting concord and Christian charity.

A Prophet Out for Profit?

MICHAEL WILLIAMS

UPTON SINCLAIR, author of "The Jungle" and many other books of Socialist propaganda, has issued the first number of a new monthly magazine called "Upton Sinclair's." It is devoted to the purposes of a "Clean Peace and the International." It also contains a great deal of autobiographical details written by its editor. And it begins the publication of a new work by Mr. Sinclair which is later to be issued in book form. It is particularly this new work which should interest Catholics, because of the violent attack it makes upon the Church, which is described in the first number of this new magazine as "this blackest of all Terrors, transplanted to our free Republic from the heart of the Dark Ages."

"The Profits of Religion: an Essay in Economic Interpretation" is the title of this work. Its central thesis is very simple. According to Upton Sinclair, "Man is an evasive beast, given to cultivating strange notions about himself. He is humiliated by his simian ancestry, and tries to deny his animal nature, to persuade himself that he is not limited by its weaknesses nor concerned in its fate." This is an amiable weakness "when it is genuine." But generally it is not genuine, according to Mr. Sinclair; for it can be explained in the main as part of a never-ending deliberate system of deception and terrorism maintained since the dawn of history, and still maintained, by "priests," that is, by a special class of men who make their living in this special way. And though ancient forms of this priestly profiteering were bad enough, of course, the top-pitch and climax of iniquitous priestcraft, referred to as "The Priestly Lie," is necessarily the Catholic Church, "this blackest of all Terrors, transplanted to our free Republic from the heart of the Dark Ages."

Mr. Sinclair assures us, however, that he does not mean to impugn the honesty of "the heroes and madmen of history," or the "sincerity of all who preach the supremacy of the soul." All he asks of the preacher is that he shall make an effort to practise his doctrine. And, lest we be left in the dark as to those who are Mr. Sinclair's preachers of the supremacy of the soul, he continues: "Let him be tormented like Don Quixote; let him go mad like Nietzsche; let him stand upon a pillar and be devoured by worms, like Simeon Stylites—on these terms I grant to any dreamer the right to hold himself above economic science." Nor does Mr. Sinclair attack religion itself. He generously defines it for us: "Religion is the most fundamental of the soul's impulses,

the impassioned love of life, the feeling of its preciousness, the desire to foster and further it." What "an evasive beast" is doing with a "soul," and how he got such a thing, and what the soul may be, Mr. Sinclair does not inform us; but we must give him time; there are to be eleven more instalments of the new revelation. New revelation? Yes. Precisely that, for Mr. Sinclair tells us that if here he has "set to work to tear down an old and ramshackle building"—all forms of modern religion, he means—"it is not from blind destructiveness, but as an architect who means to put a new and sounder structure in its place. Before we part company," that is, if you go with him to the end of the twelfth chapter, "I shall submit the blue print of that new home of the spirit."

Only think of it! Oh, *sursum corda*! Only twelve more months to wait, and then with the Catholic Church, and all other forms of ramshackle superstition demolished, we may enter the new home of the spirit, planned, built, and, I presume, managed, by Uppy Sinclair. (Pardon my seeming note of irreverent familiarity with the new prophet; but when I lived with him in Helicon Hall, he was always "Uppy" to those who watched his career with continual amusement; funny little Uppy!) Nor does he immodestly ask us to accept his new revelation on blind faith. On the contrary, he informs us with firm precision as to his qualifications. "All the world is suffering from a disease: and it happens that I am an expert on that particular disease. I have lived all my life in a laboratory, where it has been under the microscope; I know the germ, and have the serum ready. So in this world-decision I think I have something to say. So I come with my offer of a magazine. It stands for Social Justice." To be sure, at this point he does slip backward a few centuries into the Dark Ages of Faith, for he proceeds to tell us what—really, now, Uppy—there is no means of proving—except possibly by means of the X Ray—namely, that, "as Queen Mary said when she died they would find Calais written on her heart, so on my heart you will find two words, burned in by the acid of pain: Social Justice!" But he quickly rallies from this atavistic relapse, and brings forward positive evidence to support his claim. He quotes Frank Harris, who tells, so Uppy reports, that "to set bounds to his (Sinclair's) accomplishment would be merely impudent." Also an anonymous literary agent in London said after reading the manuscript of the new book: "I want to say how much of a revelation your essay on the economic interpretation of religion was to me . . . I say this in spite of the ties of twenty years' close and intimate communion with the Non-Conformists."

This matter thus satisfactorily settled, and a firm foundation of authority placed under his feet, Uppy adds a few details to complete the self-portrait of the new prophet. For example, he relates how "before I was of age" he was a "watcher" for the Reform party in New York city, "and stood in a polling place on Third Avenue

for six hours and carried on a partly verbal and partly physical warfare with a dozen Tammany officials and a howling mob of Tammany thugs to get thirty-four anti-Tammany ballots counted." The picture of little Uppy Sinclair fighting a mob of Tammany politicians conjures up, for anybody who knows him, a "scrumptious" "close-up" of a really dauntless hero, one, therefore, who has no trouble at all in tumbling down the ramshackle structure of the Church, and building a new home for the spirit on its ruins.

What a pity, then, what a pity, that on the last page of this first instalment of the "economic interpretation of religion," in which Uppy Sinclair prepares the ground for his doughty deed, he should himself . . . pass the hat! "I think," he says, "that I have proven my sincerity by my years of labor as a teacher; therefore I have no hesitation in asking for support." In other words, the laborer is worthy of his hire. "I ask you to subscribe; I ask you to subscribe for your friends; I ask you to subscribe for bundle orders . . . I will receive donations." In short, the new prophet is out for the profits!

Is this unjust? Do I say there is nothing in Upton Sinclair's frenzied attack upon religion but the desire to make a comfortable living in bourgeois and comfortable Pasadena? Do I judge him by his own economic theory by means of which he sees the Church of God, the home of martyrs, the mother of countless millions of heroic men and women who left all things and gave up all to follow Jesus Christ, as predominantly a system for enslaving and robbing the poor so that "priests" may live in fatness and ease?

Knowing the man; knowing his perverted idealism; his starkly fantastic whirligig of a soul, I answer, No, I do nothing of the sort; but I merely show by a cursory glance at his own foolish attack on Holy Church how readily anything may be basely judged, if you attack that thing from a base point of view.

But, more than that, I give this much time and space to poor, bewildered, blinded, suffering, disappointed, egotistical Upton Sinclair, not merely for the easy sport of turning his farrago into ridicule, but to give Catholics a peep into the cloud of dust and rubbish which is blowing up before the approaching storm. Make no mistake; I am no prophet or son of a prophet, but I know the spirit of the Socialist world, and the spirit of State-idolatry which is spreading its evil reign so rapidly among men, and I know that this hysterical, foolish assault on the part of Upton Sinclair has ominous importance as a sign of what is coming upon the Church in the United States, and which will do frightful harm unless Catholics awaken and prepare themselves for the struggle.

Our First Catholic Editor

THOMAS F. MEEHAN

IN the course of the numerous contributions to the elucidation of the long discussed problem, the Catholic daily paper, not much was said about that interesting and really enterpris-

ing personage, our first Catholic editor. Some stickler for exact terms may remark that "our first Catholic editor" does not strictly convey the idea intended, but we shall let the expression stand for the purpose of drawing attention to the fact that a tardy tribute is paid to this editor's work and accomplishments by Professor James Melvin Lee, Director of the Department of Journalism in New York University, in his recently published book, "History of American Journalism."

The editor in question was the Rev. Gabriel Richard, one of "the Gentlemen of S. Sulpice," that, happily for the needs of the infant Church in the United States, the French Revolution drove into exile across the ocean to these shores.

In the introduction to his history Professor Lee describes the evolution of the modern newspaper from the *Acta Diurna* of Cæsar's time, down through the ages of written *Gazettes* and Town-Criers' spoken communications. In the course of this narrative Dr. Lee says:

America has not been without its spoken newspaper. The clergy of New England frequently related or referred to items of news. The bellman, as he made his rounds, sometimes told other things besides giving the hour and informing the public that all was well. The spoken newspaper probably reached its highest development in the United States in Detroit, Mich. The Reverend Father Gabriel Richard, a priest of the Order of Sulpice, who first came to that place as resident pastor of the Church of St. Anne, was its conductor. To arouse the public and awaken an interest in the affairs of the Government, he appointed a town-crier, who every Sunday, at the doors of his church, told the public in general and the congregation in particular all the news that was fit to speak. In addition, this public crier mentioned the auction sales and related other advertising announcements. Later to supplement the spoken newspaper, a written edition was posted at a convenient place near the church. Father Richard was assisted in his news enterprise by Theopolis Meetz, the Sacristan of St. Anne's Church, but later a printer and publisher.

Dr. Lee refers again to the enterprising Father Richard when, in relating the beginnings of the press in Michigan, he says:

Journalism in Michigan began with that most interesting precursor, the spoken newspaper, conducted under the auspices of the Reverend Father Gabriel Richard, a priest of the Order of Sulpice who came to Detroit in 1798 as resident pastor of the Roman Catholic Church of St. Anne. Mention has been made in an earlier chapter of how he appointed a town-crier whose duty it was on Sunday to stand on the church steps . . . Out of this spoken, and later written newspaper, grew the first printed sheet in Michigan, entitled *The Michigan Essay, or Impartial Observer*. It first appeared in Detroit on August 31, 1809. As editor and publisher Father Richard selected one of his parishoners, James M. Miller. The French section, not a half, as has so often been asserted, but about a column and a half, was undoubtedly written by the Father himself. An editorial announcement informed the public that the paper would be published every Thursday and handed to city subscribers at five dollars per annum, payable half yearly in advance. It stated its policy in the following words: "The public are respectfully informed that the *Essay* will be conducted with the utmost impartiality; that it will not espouse any political party but fairly and candidly communicate whatever may be deemed worthy of information, whether foreign, domestic or local."

Although Professor Lee thus gives Father Richard credit for the enterprise that made him the pioneer journalist of the then Northwest, he has deprived his readers, because of want of space probably, of any further details from the interesting career of this remarkable priest, educator and statesman, who was a man, according to Judge Campbell's "Outlines of the Political History of Michigan," not only "of elegant learning, but of excellent common-sense and a very public-spirited citizen," an ideal but rare combination for an editor. However, the Rev. John J. O'Brien, wrote for "Records and Studies" of the United States Catholic Historical Society (November, 1909), a paper which gives an up-to-date and comprehensive

resumé of Father Richard's life. From this we learn that he was born in Saintes, France, October 15, 1767, and entered the Seminary at Angers at the age of seventeen. Early in 1790 he became a member of the Society of St. Sulpice, and he was ordained a priest in October of the following year. Another year and the Revolution sent him with Fathers Maréchal, Ciquard and Matignon to Baltimore, where they arrived on April 24, 1792. The missions in Illinois were then in a sad state, and Bishop Carroll assigned Father Richard to take charge at Prairie du Rocher and Kaskaskia, where he spent six years, then being transferred to Detroit in June, 1798.

One of Father Richard's first cares in Detroit was to provide for the religious and secular education of the young. He opened a Young Ladies Academy in 1804, and also a seminary where young men were taught Latin, geography, ecclesiastical history and church music. In addition to the ordinary course the girls were instructed in the use of the loom and spinning wheel. For the young men he aimed to establish a school for higher education, and he joined with the Rev. John Monteith, the pastor of the Protestant Church, in putting into operation the act of August 26, 1817, establishing the "Catholepistemiad or University of Michigan," with thirteen professorships. The Rev. Mr. Monteith was chosen president and held seven of these professorships, and Father Richard, as vice-president, held the other six. The annual salary of the president was fixed at twenty-five dollars, and of the vice-president at eighteen dollars and fifty cents. Each professor was to receive twelve dollars and fifty cents. When on April 30, 1821, a new act incorporated the University of Michigan with twenty trustees Father Richard's name was included among those first selected. He was the first priest in the United States to give a series of religious discourses to non-Catholics, which, on invitation of the Governor and other public officials, he delivered during 1807, at noon on Sundays, at the court house. "I was sensible of my incapacity," he wrote to Bishop Carroll, "but as there was no English minister here of any denomination I thought it might be of some utility to take possession of the ground." In 1808 Father Richard visited Baltimore and there purchased the press and the type which he forwarded over the mountains, by wagon-train to Detroit, for the printing of the *Essay* and the other publications he brought out.

His interest in public affairs made Father Richard the chaplain of the First Regiment of Michigan Militia, April 30, 1805, and sent him to Washington in 1823, as Territorial Delegate, the only instance in our history of a priest having a seat in Congress. His only important speech during his term was made on January 28, 1825, in behalf of a bill to authorize a road from Detroit to Chicago. In this he called attention to the commercial importance of a road which "would connect the east of the Union with the west," and afford facility for transporting troops and military provisions, and the lack of which, during the War of 1812, had cost the Government an expenditure of ten or twelve million dollars. It is a curious fact that he was in jail when he was elected to Congress, because he had refused to pay a judgment of \$1,116 damages against him, the result of a suit brought by a parishoner he had declared excommunicated for having obtained a civil divorce and then remarrying. Three friends gave a bond for him and he set out for Washington.

The end of this good priest was a fitting crown for his eventful career. There was an epidemic of cholera in Detroit, during the summer of 1832, and ministering to the sick and dying of his flock with the tireless devotion that marked his whole sacerdotal life he fell a victim to the dread disease on September 13 of that year. His death was regarded in all circles as a public calamity. "He would have been a man of mark," said Judge Cooley in one of the many tributes paid to his memory, "in almost any community and at any time."

COMMUNICATIONS

Letters, as a rule, should not exceed six hundred words.

Plays for the Camps

To the Editor of AMERICA:

How potent a factor the spirit of Christianity still remains in our national life has had a fresh illustration in the high moral standard set up for the army and navy and the honest, sincere effort of our soldiers and sailors to live up to that standard. Public sentiment has vigorously endorsed the stern repression of evil resorts in the vicinity of the camps. The laymen of the Y. M. C. A. and of the Knights of Columbus have cooperated in efforts to provide necessary recreation and entertainment for our soldiers. It goes without saying that it will not be easy to shut out all the outside forces of evil which are hostile to moral discipline and restraint. Our soldiers must have amusements appealing to manly men and should not be bored with tame, namby-pamby forms of so-called entertainment. It will be a desperate resource, however, if they are left to the mercies of the average theatrical manager who would not hesitate to transfer to the camp, from its habitat on the Great White Way, the kind of play which the critic tolerant of suggestiveness is wont to describe as "skating upon thin ice." Since our country entered upon the war we have been made aware of an alien and un-American spirit which, under one pretext or another, strives to lend aid and comfort to the enemy. We cannot shut our eyes to the fact that such a spirit, godless, un-American and anti-Christian, seeks to control the sources of our public amusements. It is a spirit subtle and insinuating enough to entrap in entangling alliances some of our good Catholic people who, unwittingly, become apologists for evil. If the Knights of Columbus can, as it is planned, exercise a real control over the character of the plays to be offered at the various encampments they will add to the great good work they have already accomplished for the Catholic soldier and earn the gratitude of their fellow-countrymen.

New York.

ALFRED YOUNG.

Catholic Books and Public Libraries

To the Editor of AMERICA:

One of your correspondents lately made the discovery that Catholic books are not on sale at book stores. The Catholic people are not taxed to support book stores. They are taxed to support public libraries. Let your correspondent go into any public library, into the section of "Philosophy and Religion," where, if anywhere, Catholic books should be found. If, among the hundreds of books in this section, he finds one by a Catholic author, he will be fortunate. Priests and laymen are doing nothing to change this condition. The needed change can best be effected by having placed on the boards of management of the libraries genuine Catholics, not spineless, nominal Catholics. Jews and Socialists have over-representation in public libraries because they go after it. They demand it till they get it. Catholics are satisfied with exclusion.

Brooklyn.

M. F. GLANCEY.

To the Editor of AMERICA:

Presuming that the letter of Mr. M. F. Glancey, to which you draw my attention, has been written in good faith the answer seems simple. If he cannot now find on the shelves of the Brooklyn Public Library any book that he needs, a request to Dr. F. P. Hill, the librarian, or to any of his efficient assistants, will secure it for him, if it ought to be in the library. The experience of those who have anything to do with libraries usually is that the difficulty lies, not so much in getting Catholic books for readers, but in getting Catholics to read the books. A case in point: I am using just now two standard books that ought to have a wide and active circulation in these patriotic days. They

are Hassard's "Life of Archbishop Hughes" and Dr. White's "Life of Miss Eliza A. Seton," founder of the Sisters of Charity. The records however show that, during the past seven years, the first-named book was taken out of the library six times and the second book three times. I could give equally discouraging statistics concerning a number of other deservedly attractive books but this instance will do to point the moral of the tale. If Mr. Glancey reads Brooklyn's diocesan paper, the *Tablet*, he will find it printing every other week or so, a column list of new books of special interest to Catholics, that have been added to the Public Library. As for the anatomical animadversion of Mr. Glancey the three Catholic members of the Library Board are quite willing to submit to an X-ray investigation and abide by the consequences.

Brooklyn.

THOMAS F. MEEHAN.

Recollections of the Oratorians

To the Editor of AMERICA:

I have always been a great admirer of Cardinal Newman and the Oratorian Fathers, and the reminiscences of the Cardinal by Mason Redfern recently published in *AMERICA* interested me exceedingly and gave me great pleasure. They awakened in my mind many recollections of the Fathers of the Oratory: Newman, Faber, Roe, Stanton, Wells and the two Bowdens. Father Newman I did not know personally, as he came only occasionally to the old Brompton Oratory, a frame building then on the site of the present handsome edifice. A large congregation of all classes attended this humble church, including the Duke of Norfolk, the Earl of Shrewsbury and other noblemen. In my youthful judgment, Father Faber surpassed them all in eloquence. Such a felicitous flow of words, the thoughts of an elevated soul, almost poetic in their beauty, I never expect to hear again. I had welcome access to the Fathers' house adjoining the Oratory. Well do I remember seeing Father Faber walking up and down the corridor with a damp towel round his head preparing a sermon, and as he smilingly passed by he sometimes laid his hand on my head. Dr. Manning, afterwards Cardinal, preached at the Oratory, but he could not compare in eloquence with my boyish favorite. I also heard Cardinal Wiseman, but I suppose I was too young to appreciate his learned discourses. The congregational singing of Father Faber's beautiful hymns was a special feature of the evening devotions, and even after the long lapse of years I remember the charming melodies, "Sweet St. Philip," "The Day Is Done," "The Good Shepherd," and others.

New York.

W. P. O'CONNOR.

St. Vincent de Paul Society

To the Editor of AMERICA:

To have followed the correspondence in *AMERICA* apropos of Vincentianism and to have concluded therefrom that the Society "in New York is chiefly a relief-giving organization" is a violation of the most elementary rule of logic as well as a typical example of Catholic criticism. The discussion has been confined to the material phase of the Society's work; it originated in a statement of the threefold criticism of relief, records and cooperation, and all subsequent correspondence has dealt with these points exclusively. There has been no question of the spiritual aspect. Let us hope or at least presume that there is no room for improvement on this score, the best being always provided. To deduce that the spiritual is neglected from a discussion of the ways and means of perfecting the relief-work of the Society is to derive more from the discussion than is warranted by the facts stated.

A more logical conclusion would be that there is need of more systematic organization in our work. So reckless and indiscriminate is some of the relief-work that it is not an exaggeration to state that almost fifty per cent of it is ineffective. We do not

make the most of what we give; too frequently we follow the lines of least resistance by doling out sufficient to meet present needs without endeavoring to forestall a repetition of that need. This may ease one's conscience, but it is not charity as taught and practised by St Vincent de Paul.

In order to do thoroughly effective work the Society must delve into causes, find and urge the adoption of remedies. The whole field of social endeavor is a "forest primeval" to the Vincentians, with a few exceptions. Occasionally we find a record of one who has left the beaten path of merely feeding the needy and who has endeavored to better their social condition. Who ever heard of a conference of the Society making public protest against housing conditions? How many letters on official Vincentian stationery are on file in the local Board of Health? A long litany of neglected opportunities could be recorded whereby the effectiveness of the relief-work could be multiplied beyond estimate. In this sphere of social work we are totally eclipsed by every other organization in the same field, and it is precisely here that improvement can be made.

We welcome all kinds of criticism provided it be just; if it be possible all suggestions for improvement will be tried and adopted if worth while; but all this is restricted to the material work, namely, relief and social betterment. There are very few, if any, in a position to judge of the spiritual; the modern charity worker never does; whenever the question does come up the guilty one is always the Catholic.

New York.

R. S.

[This controversy is now closed.—ED. AMERICA.]

A Worthy Object of Charity

To the Editor of AMERICA:

Forty years ago was laid the humble foundation of what now takes rank amongst the most useful of those metropolitan institutes of Catholic charity, where without ostentation or blare of trumpets, every human misery is solaced. St. Mary's, occupying two spacious dwellings at 141-143 West Fourteenth Street, offers a shelter to homeless women without distinction of class or creed. The respectable working girl temporarily out of employment, or convalescing from an illness, the stranger in the city, the reduced lady, will be received without the formality of introductory letters, entirely on the merits of the case. There are provided comfortable quarters, with no other restrictions than those of a well-ordered home. There girls may learn lucrative work of various kinds, or through the intelligence department obtain employment. Reasonable recreation, absence of irksome restraint and a wholesome cheerfulness of atmosphere, are the characteristics of St. Mary's. It is under the aegis of a rarely gifted woman, Miss Susan M. Osborne, who brings to the task broad sympathies, unerring tact and delicacy, largeness of heart, excellent judgment, in a word, charity thrice refined in the crucible of trial and suffering.

Now St. Mary's being for respectable women, was not sufficient for the all-embracing charity of the foundress. So it has its complement, in the quite distinct work of the Night Refuge, at No. 144 West Fifteenth Street; where women of every sort, provided they be not under the influence of strong drink, are received. The Refuge is open all night. No questions are asked, no note of introduction is needed and the homeless wanderer who reaches that haven is given food, a warm bed and breakfast the next morning. She may depart without revealing her identity. She may return again, or even find employment at the institute.

The metropolitan police could tell many a thrilling tale of the ruin or the suicide averted by that harbor of refuge with its blue light ever burning and its always open door. In every police station a notice of that Refuge is posted and numberless times have kindly officers pointed the way to comfort and safety to some despairing waif of the night.

Could the wealthy or the well-to-do but realize what it is to be homeless and hungry, exposed to manifold dangers, in the pitiless nights of winter and in the desert of a great city, there would be no need to advance a plea for St. Mary's and its dependency. They would readily understand its urgent need of the help it so richly deserves, especially in these strenuous years of high prices and reduced production. There are many ways of assisting this work which seems to embrace in itself the spiritual and corporal works of mercy. Money, food, furniture, linen, clothing, all are required. For the homeless women of the Refuge are usually in dire straits for clothes. And it must be borne in mind, that not only those who are sheltered by these institutions are assisted, but hundreds of men, women and children, to whom warm meals are served. Sometimes entire families have to be given temporary lodging in cases of eviction. Much outside charity is done, radiating from St. Mary's and the Refuge, as from a luminous centre.

Well may His Eminence, Cardinal Farley send his blessings and congratulations to Miss Osborne, for "the splendid work of charity for the city, carried on since 1877." Archbishop Ireland writes: "It is wonderful how the Lord has blessed your undertaking and how much good you have been able to accomplish. I am glad to know that you are still at the helm, strong and helpful as ever. May the Lord keep you there a long time."

For forty years St. Mary's and the Night Refuge have been a blessing to New York. During the decades to come, it requires only the generous cooperation of its many faithful friends and of the numberless others who, knowing the work, must surely be attracted by its beneficent results, to increase its usefulness a hundredfold and extend the already wide sphere of its blessings.

Ottawa, Ont.

ANNA T. SADLER.

The Church and the Convert

To the Editor of AMERICA:

The convert will rightly feel indebted to Mr. Charles Phillips for his timely article on "The Convert and the Church," in the issue of AMERICA for February 23. But there is another aspect of the situation to which "bred-in-the-bone Catholics" would do well to take heed in these transitional days, when out of the seething pot of social and political revolutions preparations are being made for those things which are coming to pass upon the earth. If the Divine prayer "That all may be one" is to be realized; if the Lord's Prayer, "Thy Kingdom come" is to be fulfilled in a large way, then must the relation of the Church to the convert assume an importance comparable with Apostolic and ante-Nicene days. It is only to emphasize this fact that the writer presumes to review certain facts and throw out a few historical suggestions, valuable chiefly because history, however original in the making, is not so in the telling, if it is to retain its worth and be insistent in its warning.

It is not to be thought strange that Cardinal Newman, after his conversion, could say: "I have never had one doubt"; for it was through a long and trying series of doubts that he and most converts passed to the valley of decision and knew the hour of conversion. The last ditch of doubt had been taken. That was as necessary to conversion as it was essential to the light of faith and to the dispersion of the darkness of error.

'Tis true, no doubt, as has been suggested, that a certain few Catholics "to the manner born" may think, and even speak, of converts with a sense of personal religious superiority. But, why should they not? All the advantages of being Catholics are not to be reserved for the converts, who possess their full share. One rejoices in the fact that he was born and brought up in the Catholic Church; the other that he has known the travailing pains of seeking the truth at all costs and can draw sweetness out of the carcass of doubt as Samson did honey from the bones

of the lion he had slain. One gives thanks because his father before him was a Catholic; the other because God called him, like Abram, to forsake his father's house and go into a land which He should show him. Our Blessed Lord said to the Jews of His day: "Do not begin to say, We have Abraham for our father, for I say unto you, that God is able of these stones to raise up children unto Abraham." He had little patience with those who said: "These which know not the Law are accursed." He even made a parable out of the pharisee and the publican in which He justified the latter rather than the former, in order that self-complaisance might ever remain far from His followers.

The root of the matter lies deeper than any merely personal experience. It involves the first principles of the doctrine of Christ. It challenges the Divine commission to the Apostles: "Go ye into the whole world and preach the gospel to every creature." It is, perhaps, stating the case fairly to say that the Catholic Church is the Church of converts and that it belongs peculiarly to them. All the Apostles were converts. The thousands taken into the Church on the first Pentecost were converts "out of every nation under Heaven" who came to Jerusalem to observe a Jewish feast but were converted from Judaism to Christianity. Christianity conquered the Roman Empire through the blood of converts and through its vast fruit in innumerable conversions in the first ages of the Church. This was only the bitter but glorious beginning. The Irish, who are not the least among those to the manner born, have St. Patrick himself as a witness to the fact that they are converts. St. Augustine once gave the same testimony concerning England, and St. Boniface as to Germany.

The last two nations, above all others, suggest to our minds the great upheaval of the sixteenth century. Who were they, those thousands, hundreds of thousands and millions, who apostatized from the only true Church of the Living God, the pillar and ground of Truth? They were Catholics to the manner born. Who were they who originated Protestantism? They were Catholics to the manner born. Who led merry England astray? It was a Catholic, to the manner born, and one who in earlier and more innocent days had won special Papal recognition for his defense of the true Faith. Who led the great falling away which revealed the son of perdition in Germany? It was one not only to the manner born but one who seemingly had at his disposal all the treasures of Catholic learning, or, at least, a representative mass of them. Who created in France that Gallicanism, which might be dubbed neo-schism, if it was not those very much to the manner born; and who are the infidels of France today but the children of a Catholic ancestry?

Whence then comes that sense of security on the part of those who have never known what it was to be outside the Catholic Church nor what it costs the average convert to follow the accumulating light of conscience? If "leakage" be taken into consideration, rather may the convert rejoice in the fact that he has been called by God to enjoy the goodly heritage and birth-right which the first born or "born-to-the-manner" Catholic has been pleased to sell for a mess of pottage. There are some very good Catholics who go to sleep in the confidence that "the gates of hell shall not prevail against the Church," which may be a species of faith which seeks to excuse itself in case the gates nearly prevail. It is no pledge that the gates of hell may not prevail against them as individuals, or, perchance, against the whole nation to which they belong. We must bring a more active faith than that to the whirling social, religious and political maelstrom of the day if every wind of doctrine is not to reap the whirlwind of confusion worse confounded.

We feel very proud that our knights and ladies are amassing millions for welfare-work at the battle-front which daily witnesseth afresh that the flesh profiteth nothing, that it is the Spirit which quickeneth. Why are not these millions raised

annually, as among Protestants, for the extension of Christ's Kingdom; for the glory and exaltation of our Holy Mother the Church will be found in ten thousand times ten thousand converts. The war-fund may serve that end in a measure and will not testify to a miscarriage of justice if it proves itself the measure of what Catholics are going to do henceforth for the extension of the true Faith among all nations, until the Catholic vats shall overflow with "new Catholics" far outnumbering the "old."

Self-complaisance will not accomplish this God-given mission. It can only be realized by that aggressive going and doing which heeds the Divine mandate: Go ye into the whole world. Lengthen the cords. Strengthen the stakes. Let the Tabernacle of God be with all men, and all nations become the Kingdom of our Lord, and of His Anointed One.

Garrison, N. Y.

J. A. M. RICHEY.

Some Irish, Old and New

To the Editor of AMERICA:

In reference to the many expressions of opinion printed in AMERICA concerning the faults and virtues of the Irish people may a "mere Irishman" be permitted to say: (1) Irishmen have all the faults and failings common to the human race in every quarter of the globe. (2) If any abnormal failing be discovered in individuals or in families it should be attributed to its proper cause, viz., several centuries of enforced dependence, attended by persistent and carefully directed efforts at extermination. (3) The fact that an Irish race and an Irish language are still in existence is at least marvelous, if not miraculous. (4) Hence, remembering that the explosive hurrah is sometimes pronounced hurrah, the following lines written by the late T. D. Sullivan are pretty nearly perfect in rhyme and in reason:

We've heard her faults a hundred times,
The new ones and the old,
In songs and sermons, rants and rhymes,
Enlarged some fiftyfold.
But take them all, the great and small,
And this we've got to say:
Here's dear old Ireland
Good old Ireland
Ireland boys, hurrah!

The entire poem would repay a calm and studious perusal.
New York.

WILLIAM LIVINGSTON.

To the Editor of AMERICA:

The communication in AMERICA for March 9 from J. J. McDermott was good reading for a rainy afternoon. Before handling Mr. McDermott's amusing remarks, let me state that Mooney is not classified today among first-rate Irish historians. However, fearing lest my knowledge of Irish history might be a trifle distorted, I was fortunate enough to resurrect a copy of Mooney. Mr. McDermott's knowledge of Irish history seems to be confined to the prefaces of Irish histories; for all his statements, save one, were taken from Mooney's preface.

Let us now examine his letter: "The roof of Westminster Abbey is Irish." Yes—Irish oak. (Cf. Mooney XII.) "The violin is of Irish origin" perfected by Stradivarius. I admit that the old crude fiddle is of Irish origin, but perfected by Stradivarius—a German. What follows from this? So the paintings of Barry and Barrett are "equal to Michael Angelo according to Campbell." Evidently Mr. McDermott is not well acquainted with the leading art critics, otherwise the well-known retort of Signor Bizzazaro would not have escaped his notice! "*Quest è absurdo a prima faccia. Se il grand ed emenentissimo Signore Tomasino Campbell sapesse qualche cosa della future egli giamai avrebbe detto cose così false.*"

From the present condition of the Alleghanies, Dougherty did not "annihilate many mountains." To substantiate the statement that "the Irish have accomplished no work worthy of the world's admiration," and seem never capable of doing anything, I can close with no more appropriate words than those of Mr. Mc-

Dermott's cited author: "If the Irish have one addiction more damning to their freedom than another it is their *pride*, which renders them jealous of each other, and therefore unwilling to obey each other. Any coxcomb of another nation can lead or command them; but to each other, howsoever fitted by nature and acquirements some may be to lead in council, or in battle, the most ignorant will hardly yield obedience—" (p. 996).

Wayne, Pa.

AGNES MELLYN.

Daylight Saving

To the Editor of AMERICA:

In reporting on the Daylight Saving law may I suggest that you comment on the fact that those who have charge of public worship will be among the first to conform to its provisions? To this end clergymen should remind their congregations that on Sunday, March 31, and thereafter during the summer, services will be one hour earlier by the sun, and advise, in order to be in accord with the new arrangement, that all timepieces be set forward one hour on Saturday night before retiring. Then by the readjusted clocks, services will be held at the usual hours.

It is not within the province of the Federal Government to regulate time except for departments of the United States and for railroads between States, and while the law is binding only in these applications, it is the patriotic duty of everyone to move all tasks which are habitually performed at stated times one hour earlier by the sun, and this can be done most conveniently by setting forward the timepieces by which he is governed. Only in this way can the change go into effect without inconvenience and confusion.

New York.

SAMUEL W. BALCH.

The Precursor of St. Patrick

To the Editor of AMERICA:

St. Patrick's Day always brings out something new about old Ireland and that something is nearly always fresh and green. Hence we hail with delight the following statement of sober fact made by Dr. Ryan in his paper, "The Mission of the Celt in America," and the careful reader will note that no qualification whatever is allowed to weaken its dogmatic force: "Palladius, the precursor of Patrick, was sent to Ireland, not to convert pagans to Christianity, but to bring back heretics to orthodoxy." How simple that is and how convincing! Long before St. Patrick's arrival, long before the coming of Palladius in the year 431, the Christian religion had been so well established as to produce a crop of heretics large enough to excite alarm in Rome. This is quite evident from the further statement that the later Christians in Ireland "atoned for the momentary lapse in the early fifth century that brought Papal missionaries hurrying to their shores."

In future, therefore, when we read the words of St. Prosper of Aquitain, we must be careful. He wrote: "*Ad Scotos in Christum credentes ordinatur a Papa Celestino Palladius, et primus episcopus mittitur.*" "To the Scots believing in Christ is Palladius ordained by Pope Celestine, and is sent as first Bishop." We must be careful also when we read what George Metlake says in his recent Life of Saint Columban: "It is possible that the Irish Christians themselves asked for a Bishop; for the Pope would hardly have sent them one unless they had intimated that they wanted one."

It is said, apparently on the sole authority of Archbishop Ussher, a very learned but very bigoted Irish Protestant, that in the year 360 a Christian priest had been sent from Rome to teach the Christian Faith in Ireland. If this be true, and we see no very cogent reason for denying it, the seventy years intervening between the coming of that nameless Christian teacher and the arrival of Palladius gave sufficient time for the growth of some alarming heresy that sent Palladius on the jump to the County Wicklow, perhaps. And Palladius proved to be an ef-

ficient missionary. He stamped out the heresy in less than a year and then set forth into oblivion. He certainly must have been a wonderful stamper-out of heresy, for through all the ages since his time such a thing as heresy was never heard of in Ireland. St. Patrick does not mention its existence—but after all we cannot prove much from his silence, since some of our Protestant friends insist that the good man Patrick was a strong heretic and never had anything to do with Rome.

Before many weeks, no doubt, we shall learn more about the heresy of pre-Palladian days, its nature, its extent and its mysterious vanishing quality. Perhaps it might be wiser to keep the learned exposition as something fresh and green for next St. Patrick's Day.

New York.

SHANE MACSHANE.

Gossip in the "Washington Post"

To the Editor of AMERICA:

I respectfully request a brief space in your columns to express vigorously my dissent from certain assertions contained in an article in the *Washington Post* of March 13, under the signature "Riley Grannon." This gentleman alleges that:

Between thirty and forty priests who aided the enemy in spreading the propaganda of "mutual laying down of arms" were executed. Twenty-six of Cadorna's generals were court-martialed and shot. This information is given me by an Italian officer who obtained it at the front.

No wide notice, of course, of these two startling allegations will be taken by persons well informed as to the situation in Italy, and aware of the hysterical lack of judgment or critical ability among certain rumor-mongers recently posing among us, and imposing on newspaper editors, as publicists and diplomatic experts. But there will be persons likely to be misled, perhaps, because of the prominent space given such statements in an important metropolitan newspaper. For that reason, I feel impelled to challenge the writer to produce his "Italian Officer who obtained" the information (*sic*) "at the front." If he declines to do so we shall have to apply the ancient but useful rule of argumentation, that an assertion gratuitously made may be quite as gratuitously denied. Only on the German or Austrian front could the *soi-disant* officer have acquired the astonishing "information" that twenty-six Italian generals had been court-martialed and shot.

Mr. Grannon's informant has a poor opinion of that publicist's knowledge of human nature, Italian or otherwise, or his acquaintance with the number of general officers in the Italian army, otherwise he would not have told him in all soberness that such wholesale treason existed, or if existing in such degree, could have failed to succeed. When Mr. Grannon's authority shall have been disclosed, is it asking too much that he identify for us his thirty or forty priests "executed" for peace propaganda? Many Italian priests in military service are known to the writer, and he is anxious to learn whether any of them has thus fallen from his duty, and paid the penalty.

Seriously speaking, how can anyone have the temerity to write such nonsense, seeing that on December 22, 1917, in the Chamber of Deputies, Prime Minister Orlando himself declared attacks made on the Italian clergy to be wholly unjustified by their conduct in the war, and due to partisan prejudice? Signore Nitti and even Ernesto Nathan have paid tribute to the attitude of the Italian clergy in the war. Mr. Marconi, when recently interviewed by the *New York Times*, stated that the clergy of Italy, as a whole, had given praiseworthy evidence of their national loyalty.

It is idle to cite further evidence in this regard; one can only reflect apropos of Mr. Grannon's whole attitude, that international gossips would do well to wait for the report of the mixed commission appointed to investigate the Italian military disaster of October before presuming to explain it.

Washington, D. C.

N. DE CARLO.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 30, 1918

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00

Address:

THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.*Stamps should be sent for the return of rejected manuscripts.*

The Glorious Tomb

A GREAT fact stands out in the history of the world. There is an empty tomb on a hillside in Palestine. That tomb is the center of the world's love. On its rocky bed 2,000 years ago a Man was laid. That Man had died in ignominy and shame on the Cross. He had died amid the jeers of the surrounding throng. For He had proclaimed himself the Messiah long awaited by his people. He had claimed to be God and the Redeemer of a fallen race. He had proved his claims by the most astounding miracles. He had healed the sick, had given sight to the blind, walked upon the waves of an angry sea. Thrice He had burst the cerements of the grave and summoned the dead back to life. These miracles He had wrought not with the arts of the sorcerer or the magician. He had worked them in the sight of thousands. There were no tricks in the simplicity and the majesty of His acts. These wonders were an answer to the appeals of the sorrowing, of the outcast and the suffering. No stage was set for their performance. They were the ready answer to the appeal of the helpless and the poor, of the widow and the heart-broken father. They were performed by this extraordinary person not so much for Himself as for others. They conclusively prove, it is true, His Divinity, the Divinity of His mission and of the Church which He came to found. But they were wrought rather for others than for Himself.

But one miracle He claimed to be especially His. This one miracle He reserved for the Son of Man and Son of God. He claimed it as His own. In doing so He was true to the voice of the Prophets who had foretold His life, His ignominies and His death. But they had also foretold His glory and His triumph. They had announced His resurrection from the dead. Isaiah had triumphantly proclaimed that His tomb would be glorious. Osee had said that He, the Holy One of God, was not to know the corruption of the grave. Christ Himself had solemnly proclaimed that He would rise from the tomb. That Resurrection was to be His miracle. It was His challenge to His foes, His own proof that he was God, the Lord and the Master of life and death. On that

fact as on a rock He based His claims. It is not by any means the only proof of His Divinity, but it is the most tangible, the easiest to grasp. For as St. Augustine says, though eminently reasonable and containing nothing that contradicts reason, the religion of Christ is not based on a long and intricate train of reasoning. If it were so, says the great Doctor, the ignorant would not understand and the proud and the learned would be sure to pick flaws in the argument.

But the religion of Christ, in its most startling miracle is based on a great fact. It is based upon a fact which hundreds might, so to say, see with their eyes and touch with their very hands. Christ claimed to be God. As a proof of His claims, He said that He would rise from the dead. He had died in the presence of thousands on the Cross. The whole of Jerusalem knew that He had been laid dead in the rocky tomb at the gates of the city. On the third day, as He had foretold, His tomb was empty. Neither trickery, force or fraud, nor connivance of friend or bribed foe can account for that fact. That empty tomb proclaims with a voice that the whole world has heard, and which has shaken it to its very foundations, that the sleeper who was laid on its rocky bosom, was the very Son of God and that it was by His own Divine power and because He was God that He rose from the dead.

That empty tomb is the world's center. That tomb is glorious. From its hallowed recesses as from the throne-room of the King of Kings have gone forth the words of power and the deeds of love which have changed all history and all time. To that hallowed rock the Apostles came before they separated to teach the Faith of their Master to the four quarters of the world. On its hard floor they laid their heads in reverence and in love. And as their brows came into contact with the stones on which their God had lain in the majestic slumber of His victory over sin and death, they felt something of His strength infused into their own hearts and souls. Then strong in their faith in the Resurrection of the Son of God they went forth and preached to bond and freeman, to rich and poor, to consul and slave, in Rome, in Athens, in Corinth, in Ephesus and to tribes beyond the Danube and the Rhine that Christ was risen from the dead. When asked for their credentials and their proofs, they pointed to that empty but glorious tomb. By that empty tomb, they could swear that their Master and their Lord was the Son of God.

The Faith of the Apostles is ours. The glorious tomb is in our midst. It eloquently proclaims to us the same message it gave to the Apostles and which they carried to the nations of the pagan world. Its voice is a voice of triumph. The Angels that guarded the tomb on the morning of the Resurrection of the Son of God, still stand at its rocky doors, proclaiming that Christ is risen indeed. That tomb is truly glorious. It has conquered the world. From the haunts of death, the very abode of impotence and weakness, have gone forth the power and

the might of God. With the tomb all mortal glories end. In the tomb the triumphs of the Son of God begin. The great mystery of the Resurrection of Christ is the central fact in the history of the world. It is our glory and our pride. As fact and as miracle, as the foundation of our hopes and our faith, as the triumph of the Man-God over death and sin, over the passions and the pride of man, it is the masterpiece of God's power and love.

England, Ireland and America

THIS is a plea for the cause of the Allies, for the honor of unsullied America especially. Whatever may be said of the other nations at war no man can point a finger of scorn at us and charge that we threw ourselves into the conflict with a desire for money or land. Our motive lies clear before the world and can be written across the heavens without causing a blush of shame to mantle any cheek however sensitive. The war is ours for freedom's sake, that small nations as well as large may enjoy the right of self-determination, and thus work out their destiny according to high purposes. From this it follows that the welfare of every nation now under arms has become an American issue, the welfare of Serbia no less than that of France, of Ireland no less than that of Belgium. America is pouring out blood and gold for a principle of universal application, and our people are not in a mood to suffer restriction of freedom according to the whim or fancy of any particular people. Our blood is for all, so too is our gold. And our honor is more precious than either or both.

For this reason late news from Ireland is a matter of grave concern to millions of our most patriotic citizens. As before the fateful Easter week, so now, the cable trembles with warnings of impending difficulty, even of bloodshed. Should the worst come to pass the cause of the Allies will all but totter under the blow. The blood of Easter week made many of England's best American friends sad and angry beyond measure, and our country was not then at war that "all nations may enjoy the right of self-determination." Can it be that Britain intends to strike once again? If so, it were well for her to remember that the war is not hers alone, nor yet is the cause of the war hers only. America is now in the field that all men, even Irishmen, may enjoy the measure of freedom necessary for national prosperity and happiness. Neither England nor America nor France nor Belgium has a right to perform any act that would weaken the bond that binds us together against a common and ruthless foe. But England will all but break the bond by another slaughter in Ireland.

Can it be, too, that Great Britain does not see the quandary in which she is placed? For four years now she has filled the world with a cry of freedom for small nations, and all the while Ireland has been at her back, still misgoverned, still deprived of the liberty which is hers by every right. Meantime men have smiled and repeated

over and over again: "What about Ireland?" How long will England permit her sincerity to be flouted by this sneer? Not long, it is to be hoped. The present crisis is far too serious for a play at justice, to say nothing of threats against a nation which has only one desire, a share in the liberty in whose cause the world is drenched with blood.

Prohibition on the Hustings

QUITE recently the population of the peaceful city of Baltimore was increased by the addition of a man and a woman who deprived Albany of much sweetness and light by flitting thence to Maryland for the sake of bringing salvation to the Orioles, through a prohibition bill. Both of the gentle creatures were of the Methodist persuasion: as a consequence they talked and talked again and then again, and their topic was as ever the iniquity of Rome. The man Methodist gave an interview and apparently forgot to allow his emotions to filter through his brains, for he dropped wisdom intended for the elect only. Said he:

We must have prohibition in order to end this Catholic Church business. They cannot exist without booze. The streets of Baltimore are going to run with blood within a year, and it is going to be over the question of this Mass business. Why, they are having Mass in the Y. M. C. A. huts. One of our members wrote us from Texas that Mass was said in the Y. M. C. A. huts at Camp Funston, and we have continued complaints from other sources. What is the matter with the Y. M. C. A.? I intend to find out, and we are going to keep the wine from going to those huts, if we cannot stop this Popish business in any other way. The Catholic Church cannot live without liquor. Their Mass goes to the dogs when the National Prohibition Amendment is written into the Constitution. . . . We have a powerful movement on foot and we won't have to wait for national prohibition to stop this business. We will soon be able to stop the shipment or possession (*sic*) of wine at the front, or in or near the army or navy. . . . We are here to stay until we put an end to popery and to the Catholic schools, and when we get rid of this Mass business, we have finished our work. . . . The Anti-Saloon League held its convention in a Methodist church at Washington. The League has a Roman Catholic priest on its Board, but it made him speak in the Methodist church, though he squirmed about it. He wanted to talk at the meeting held in the theater, but he was not invited to the stage there. He had the unique position (*sic*) of speaking in a Methodist church, followed by Governor Catts of Florida.

This and much more did the man Methodist say, for he told of a great secret Order of which Bishop Burt of Buffalo is "State Master of the Lodge in New York" and announced that this particular Bishop who has been engaged in political work for years, was looking for a Catholic woman who might help do away with the "Mass business."

All this is so clear and instructive that it were a shame to gloss it. However a remark or two will not detract from its clarity and didactic power. The Methodists are in an uproar because Catholics follow the example of Christ and use wine in the celebration of the Mass. A noble example of zeal. The country is rotting at its roots from divorce and birth-control and other moral filthiness

of like nature, and the Methodist Church is silent. There is no question of a well-financed campaign against divorce and remarriage, for any and every cause. There is no question of a great Order, secret or otherwise, with State lodges presided over by Methodist Bishops, for the suppression of birth-control. Moral filthiness of this nature may be as great as rotten hearts can make it and the Methodist Church will remain dumb. But when there is a question of something that Christ taught and practised, that is another matter.

The Position of the Pope

“THE Pope is necessarily neutral in this war,” says the Archbishop of Toronto in an excellent paper on “The Pope and the War” which is printed in the current *Catholic Mind*. “He is in justice obliged to be impartial.”

If the Pope publicly condemned either group of belligerents at the outbreak of the war or at any stage of it, he would thereby place many millions of Catholics in the agonizing necessity of choosing between their Church and their country, and he would favor one section of the Church at the expense of another. The war would go on in any case. Civil war would add to its horrors, for all countries are divided in religion, and the remedy would only increase the disease. Besides, a public condemnation would involve a judicial investigation, and this is practically impossible in war times. The Pope has publicly condemned particular acts of cruelty and injustice, like the invasion of Belgium; but as to the war in general, he is strictly neutral. One proof of his impartiality is the fact that he is abused by daily newspapers and prominent individuals of both sides.

In 1913 the Catholic population of the Central Powers was estimated to be 57,466,130, while that of the Allied Powers, including the United States, was 111,089,571, so it is clear that the Holy Father has millions of spiritual children among all the belligerents. The Pope's first duty, as every reasonable man must admit, is to promote and safeguard to the best of his ability the unity of the Church. In this connection Archbishop Neil well observes:

National sentiment and the influence of civil governments have at times drawn millions away from the Church, even when there was no war, and the Holy See is ever watchfully on guard against this danger. Now that the forces in question are at highest tension in the greatest of all wars, it is absurd, on the face of it, to say that the Holy See is intent on anything but the unity of the Church. . . . The great preoccupation of the Holy See is to prevent divisions in the Church along the lines of national or racial cleavage. The Pope is not now treated as a foreigner in any of the Allied nations. The Catholics in each of them can freely accept his control of Church affairs. It is unthinkable that he would voluntarily endanger or forfeit this position in the Allied nations in return for anything Germany could possibly offer, much less for anything which the Lutheran majority of Germany would allow their rulers to offer. The amount of national and racial hatred in the Christian world at a given time is the measure of the danger to which the unity of the Church is exposed, and the highest interest of the Holy Father, as the guardian of this unity, is the removal of the causes of hatred by a just and lasting peace.

As for the recent attempts, which happily proved futile, to make the Holy Father seem a pro-German

pacifist, they were engineered, as the discerning now believe, by statesmen and journalists in the Allied countries who were filled with chagrin and shame by the publication of the “secret treaty” in which three great Powers of Europe bound themselves “to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war.” With detestable hypocrisy the movement to prove the Pope responsible for Italy's military disaster was then started, it would appear, in order to make the public forget about that precious secret treaty.

“Marble Time”

THE winds are variable and the skies uncertain; but there is a faint warmth in the breeze that presages the passing of winter. Quick to anticipate, the young generation is on its knees, and that within the roar of Broadway, not to pray but to play. For in New York it is “marble time,” and mothers sigh as they picture Johnny's stockings, that have withstood the minor friction of winter sports, gaping with the characteristic rents and hiatuses of “marble time.”

There was a day when a puritanic discipline frowned upon this spring flower in the world of boyish sports. It was a game of chance, decreed the dour elders, a gambling device, well fitted to turn young Christian feet into the pathways of Satan. This ancient discipline, it would seem, has fallen into disuse. Few boys, as experience has demonstrated, pass from an exciting game of marbles in the streets, to gambling halls. Perhaps a stronger reason for the mitigation of the older restraint, is the fact, well known to every boy, that “marbles” is not a game of chance. If it were, John Smith's bag would not be invariably empty after a contest with Jack Brown. It is a game of skill.

Chance was always a fickle goddess, and fickleness claims no constant devotees. She has no place in a world that has learned to look upon life as “real and earnest.” If life is a game, it is a game of skill, not chance, a game for which every man can prepare himself, and play with a clear eye and a cool head. It is usually the waster who complains that he “never had a chance.” Now and then the excuse may have some weight, but one who plays the game hard and honestly, discerns a “chance,” where the careless player sees only ruin. Like all tests, opportunity does not make the man, but shows what manner of man he is. Both in the natural and supernatural orders, chance daily knocks at all doors, but, in the words of a modern humorist, often the occupant is not at home. He is down at the corner store, telling his fellow-loafers how hard life is.

Life is hard, but it is not ruled by fate, or by chances given to the few, denied to the many. “Gi’ me a chance” is the cry by which a boy elects to join in a game of marbles. In the great game of life, every man has a chance. Even the world can find a place for the man

who is in earnest, and to those who ask, Almighty God, with infinite generosity, will never refuse the boon of "another chance," a royal chance, to be transmuted into eternal gain by faithful service.

The Complete Converser

"IF I could only learn the art of conversation" is the complaint often heard nowadays from many women ambitious for social conquests, "what a victorious lioness I would become! Though I have committed to memory the contents of a dozen authoritative manuals on the subject, I am far from being a fascinating converser. I wonder why." If this worried aspirant to social triumphs would eschew all artificial handbooks which profess to teach their readers "How to Converse" and devote her days and nights instead to the study of those classic conversations that history has bequeathed to us, she would soon become a brilliant converser. For skill in conversation, like success in art and literature, can best be won by studying the masters, and, without question, one of the most remarkable conversations that ever took place is that held by the Walrus and the Carpenter which the veracious Lewis Carroll has recorded.

In the first place good conversers try to see that the circumstances of company, time and place are what they should be. These important details were prudently arranged by the Walrus and the Carpenter, for before beginning their renowned conversation they chose on the sunny, breeze-swept beach a spot where conveniently low rocks offered an inviting seat. The company was admirably selected too. For that member of the Odobaenus Rosmarus family, owing to his love for meditation, was sure to have many profound truths to tell the wielder of the hammer and plane, while the highly practical character of the Carpenter's life would no doubt enable him to give the reflective Walrus a wealth of useful information. As a conversation's success depends, moreover, no less on

polite listening than on brilliant talking, the proverbially dumb oysters that attended in such large numbers that historic meeting, were probably as attentive as could be desired.

All who are eager to become perfect conversers should observe with what calm deliberation and studied order the subjects for discussion are proposed. For the text reads:

"The time has come," the Walrus said,
"To talk of many things:
Of shoes—and ships—and sealing-wax—
Of cabbages—and kings—"

It is worthy of note that the things to be talked of, while as varied in character as the most discursive mind could wish, constantly increase in interest, dignity and importance as they proceed. For under "shoes" could of course be grouped everything that is of the earth, earthy, or has to do merely with our material needs; "ships" would mount higher, suggesting commerce, travel, war and trade; "sealing-wax" would lure the conversers to a loftier flight still, for the word obviously connotes correspondence, statesmanship, government and diplomacy. "Cabbages" at first sight would seem to mark an abrupt descent in the conversation, but to the discerning it will be clear that under that term can be fittingly gathered the thoughts, words and deeds of all ordinary men. When "kings" however come on the carpet what a wide and attractive field at once opens! For the most famous achievements of all the world's leaders in holiness, learning, administration, poetry, art, literature and invention can well be called the doings of kings. It would appear, therefore, that in the wise Walrus's thoughtful quatrain, is contained such adequate though compendious guidance for the Complete Converser that every woman who follows carefully the sage counsel of the Odobaenus Rosmarus will soon become a social star of the first magnitude.

Literature

AN EVELESS EDEN

IS it not a delightful thing to discover that the roses of yesterday may be in effect the roses of today? Is it not exhilarating to capture the first fine, careless rapture of boytime romance? Thus the writer was delighted and exhilarated in reading "Against Odds," "Don Strong of the Wolf Patrol," "Captain Fair and Square," "Off Side" and "The County Pennant," (Appleton) Mr. William Heyliger's five juveniles. The reviewer took up the reading of these books as a duty, but as duty sometimes has its pleasant surprises, the perusal of one chapter in "Off Side" aroused his keen interest, and that interest never flagged until he had devoured the last chapter of the last book.

Mr. Heyliger is essentially a boys' writer. He sees nothing but boys, thinks their thoughts, and fuses himself so dramatically with these creatures of his imagination that he becomes a boy again, and rings back his reader, should he happen to be an adult, almost to the time when

"The breeze of a joyous dawn blew free
In the silken sail of Infancy."

For Mr. Heyliger, girls do not exist. In four of the five books under review there is no girl to be discovered. A few women, mere mothers, are allowed to speak their lines and make their exit, but the girls are not even "back stage." Nor are they missed.

Mr. Heyliger is dramatic. He puts himself so thoroughly in the place of his boy-characters, that, not content with producing their dialogue with a realism which is not at all ugly, he also in analyzing their emotions falls into their turn of thought and of language. As a result, the author's manner of expression sometimes lies open to criticism. Thackeray, it may be objected, does the same thing, and does it delightfully. True: but Thackeray is writing for men and women. Mr. Heyliger's readers, it must be remembered, are supposed to be youths whose style is still in process of formation.

Another adverse criticism in regard to these juveniles is that

the supernatural is never in evidence. True, one of the boys, despite harrowing excitement, goes to church on a certain Sunday; and another of the heroes is detected by the careful reader in a similar performance: but beyond that there is nothing tending to show directly that these fine heroes are Christians. Now the sad part in connection with all this is that the blame for this omission is not to be laid upon the pen of Mr. Heyliger, but upon the broad shoulders of our present-day reading public. Mr. Heyliger is writing for the boys of today; not for the Catholic boy, not for the Protestant boy, not for the Jewish boy, but for the American boy. A straw shows which way the wind blows. We are, alas! a pagan generation. It was different forty years ago. One of the great boy-heroes of those days won his spurs from his many readers by bravely kneeling down as a newcomer and saying his prayers in the presence of his room-mates. All of "Oliver Optic's" heroes, so far as the writer's memory serves him, smoked not, neither did they drink; and read the Bible every day. Their religion, however, was largely external, a matter of respectability, and hardly warranted to last for forty years. At any rate, some religion there was, because people of those days wanted it; and now of religion there is none, for the reason that, broadly speaking, it has gone out of our books as well as out of our schools.

Nevertheless, there are in all of Mr. Heyliger's books lofty sentiments, high ideals, loyalty, truth, honor and character. Indeed, any Catholic boy, browsing in Mr. Heyliger's *Eveless Eden*, will unconsciously read into his lines, no doubt, any number of supernatural thoughts and suggestions, for Mr. Heyliger, although his books do not show it openly, is a Catholic.

Now what is the secret of our author's success as a writer? It is his use of situations which involve the clashing of wills. Few juveniles, so far as the reviewer's reading goes, are distinguished in this respect. Their authors string adventures together, or hold the reader's interest by the complexities of a clever plot. Mr. Heyliger needs no adventures; Mr. Heyliger uses motive rather than plot. His characters too are differentiated. In the five books there is no runaway accident, no watery rescue, no robbery, no murder, no fight. In fact, there is no adventure, strictly speaking, at all. But there is in each much clashing of wills, save possibly in his Boy Scout story, "Don Strong of the Wolf Patrol," which, by the way, has one girl, and which, apparently made to order, does not compare in excellence with the other four. And yet, even with its shortcomings in construction, this tale is far superior to the average juvenile of the day.

Just as there are no adventures in Mr. Heyliger's books, there are no villains, either. The author presents us with two classes of boys: the agreeable and the disagreeable; and, as regards these latter, their condition is not permanent. In fact, Mr. Heyliger has the rare gift of presenting us with a boy whom at first we should like to annihilate, but he finally fills us with love and admiration for him. The two most likeable boys in the stories under review were originally villains.

If the lapse of forty years has worn off the thin veneer of religion, it has also brought about its compensations. The boy-hero of the past started out at the age of fourteen or less to support his mother, reform his father, and do other wondrous things. The boy-hero of the past began by quitting school. Mr. Heyliger's boy begins by going to high school, and his one ambition is to attend college. The boy-hero of the past had a sense of honesty; Mr. Heyliger's has a sense of honor. Adventure was the meat upon which the boy-hero once fed; with Mr. Heyliger's, it is athletics.

Reading one of this author's baseball stories, one would fancy that the boys slept baseball, studied baseball, ate and drank baseball. Nothing else would seem to matter. Our author handles his baseball story, "Captain Fair and Square," as though it were an epic. Released from the spell of his writing, we realize that the story is, in a sense, out of proportion. We know that the

characters sleep, study, eat and do things which have nothing to do with the national game. Nevertheless, we realize that Mr. Heyliger has made his story the capital thing it is by knowing what to leave out. Moreover, we see that in presenting us with a story, all balls and bats and players, he is deftly teaching the highest lessons of honor, fair-play, self-sacrifice, and loyalty.

These books should make a special appeal to the youth of our high schools. One of them, "Off Side," will under the sugar-coating of an absorbing tale, teach our students why it is worth while going on with their studies; and all the others will hammer into their consciousness truth, knightliness, loyalty and college spirit. In conclusion, I beg leave to thank Mr. Heyliger for teaching me an important and charming truth. When I took up his books I was laboring under the not over-stimulating impression that I was fifty-eight years of age. The reading of a few pages brought about a wondrous change; and now I know that I am only fourteen!

FRANCIS J. FINN, S.J.

REVIEWS

The Conversion of Europe. By CHARLES HENRY ROBINSON. New York: Longmans Green & Co. \$6.00.

"The Conversion of Europe is an event which lies still in the future. The events that have occurred during the last four years have seemed to some to justify the assertion that Christianity has been tried by the nations of Europe and has failed. For the student of Christian Missions in Europe this statement needs no refutation. It is impossible for him to accept the suggestion that Christianity has been tried and has failed in the case of nations, the conversion of which was accelerated by massacre and persecution; nor can he admit that Christianity has been tried and failed in the case of other nations or peoples who have never (*sic*) understood its fundamental teachings, and have supposed that a verbal acceptance of its doctrines, apart from a conversion of character, could entitle them to the name of Christians."

Most readers of the foregoing statement would naturally imagine that it was meant as a description of what actually took place at the Reformation in every country where Protestantism was allowed to gain a foothold. To infer thus, however, would be to credit the Hon. Canon Robinson with an ability to draw accurate historical conclusions; whereas in reality he would seem to have been debarred from any such salutary exercise of his powers by the unenviable task he evidently believes has been imposed on him of having to defend an indefensible position. Protestantism has failed, as the war bears ample witness, but Protestantism is Christianity and Christianity has only apparently failed, because it has not been tried, therefore the Catholic Church is to blame. Such is the author's process of reasoning. The fact that Protestantism and modern infidelity, its logical outcome, has prevented the Church from exercising its full and saving influence on European affairs must not be thought of for a moment. To admit it would mean the destruction of every preconception dear to the set and firmly protesting mind.

"There was something lacking either in the contents of the message delivered by the pioneer missionaries of Europe or in the methods by which they sought to proclaim their message." In the words of Carlyle, "The man of theory twangs his full-bent bow; nature's fact ought to fall stricken; but does not; his logic-arrow glances from it as from a scaly dragon and the obstinate fact keeps walking its way. How singular!" Protestantism has yet to show even one instance of having ever converted a nation. Its best claim so far is Prussia and Mr. Robinson himself does not seem very proud of the results. From a few instances of forceful conversion scattered over 1400 years and which Popes and clergy always condemned, the author concludes that "The Church made haste to enroll converts and to extend its boundaries." The assertion that the

message of the pioneer missionaries was defective in its contents is supported by numerous quotations and authorities who are as adept as the author in manipulating the facts of the past. The greatest obstacle in his way were the Popes. To discredit them he has resorted to false interpretations and in one instance he has actually garbled the authentic words of St. Columbanus in order to show that the Celtic missionaries refused to admit the supremacy of the Bishops of Rome. But then no one is supposed to look up references. The real passage in full, read in the original, proves to be a most emphatic assertion on the part of St. Columbanus of his filial submission to the Pope as the successor of St. Peter and the head of the Church. *Ab uno disce omnes!* Scientists with European reputations have been known to attack the cause of religion by means of deliberate falsifications but we hardly expect such methods from one who considers himself a churchman.

M. I. X. M.

The Tideway. By JOHN AYS COUGH. New York: Benziger Brothers. \$1.50.

French Windows. By JOHN AYS COUGH. New York: Longmans, Green & Co. \$1.50.

Readers who open "The Tideway," as did the reviewer, expecting to find a new novel by Mgr. Bickerstaffe-Drew, which would renew the pleasure they received from such books as "Faustula" or "San Celestino," will be somewhat disappointed, for his latest volume is made up of fifteen short stories, none of which is entitled "The Tideway." Perhaps the best of them from an artistic point of view is "The Sacristans," which tells of the rivalry between Maso, the old Sicilian miser who had charge of Santa Venere's church, and Tito, the handsome, unbelieving sacristan of the neighboring church of the Pietà. The story's ending is tragic. If John Ayscough could have given a more satisfactory explanation of the way that "The Lady of the Dunes" survived her fall from the cliff his second story would be better, but it will hold the reader's interest to the end. The manner in which two begging Sisters brought about "The Awakening of Miss Girvan" is well told, "Fring" is a good character-study, "By the Way" a clever piece of apologetics, and "Maneuvers" has an amusing figure in Mrs. Tumbler.

"In a class by itself; one of the most moving books that the war has inspired," was AMERICA's appraisal of "French Windows" when the book first appeared. It has now gone through eight editions in England, and this "New Edition" of the work has been printed from type set in the United States. The book relates experiences that the author had while a chaplain in France during the first year of the war and is rich in pages of description, humor and pathos that no one but a literary artist like John Ayscough and a priest like Mgr. Bickerstaffe-Drew could write. "French Windows" is one of the few war-books that everybody should read.

W. D.

The Science and Art of Teaching. By D. W. LA RUE, Ph.D. New York: American Book Co. \$1.00.

A Parent's Job. By C. N. MILLARD. Boston: The Pilgrim Press. \$1.00.

Despite the flood of books, purposing to explain what education is and what it is not, we do not seem to be growing in our grasp of this important art and science. In the recently published report of the Commissioner of Education, Dr. P. P. Claxton sorrowfully remarks that, although Americans annually "spend hundreds of millions of dollars on public education, we have little accurate and definite information about the value of the various forms of education." If the Commissioner is correct, and there is little reason to judge him in error, it would seem that in this matter, at least, the American reputation for shrewdness has been vastly overrated. For a good many years

we have suspected the existence of a vague "something wrong" with our educational systems, but we have been too busy with other interests to stop long enough to isolate the factor of evil.

It can hardly be said that Dr. La Rue's book will do much to dispel the ignorance of which Dr. Claxton complains. Like all experienced teachers, he is able to arrange the time-honored "methods for strengthening the memory" in a somewhat new form, and to give a number of hints which undoubtedly will be found helpful by the younger members of the profession. But this done, his usefulness, it must be confessed, is at an end. One who sets himself the difficult task of composing a treatise on teaching as an art and as a science should be well grounded in psychology, and it is in precisely this subject that Dr. La Rue is lamentably weak. So deplorably broad are his attempted definitions of such terms as "perception," "sensation," "idea," "judgment," that to discover the specific difference between the four would tax the subtle intellect of the Stagyrte. On the other hand, Dr. La Rue's plan of "the whole field of knowledge" is decidedly narrow, since his "schematic view of all knowledge," presented in a circular chart, finds no place whatever for religion. Ethics, he thinks, is "a possible science," but "still in a very crude state of development," while the biologist will probably regard Dr. La Rue's reliance on heredity as a factor "largely influencing truthfulness" with excusable mirth. An act is rated "bad" or "good" according to its effect upon society, and hence "the grinning fool and the clever rascal are different, but both 'bad,' since their presence is a harm to society."

Written for parents, Dr. Millard's modest volume will be read with amusement and profit by every teacher. Dr. Millard does not undertake to lecture on psychology, but his insight into the workings of the mind of the child, and his often fond parent, is sharp, and in the main accurate. As an advocate of corporal punishment, judiciously decreed and mercifully administered, Dr. Millard is justly suspected of the taint of mid-Victorianism, while his insistence on retaining the short word "don't" in every code of law is clearly a return to primitive barbarism. Nevertheless, teachers, whether *emeriti* or still in active service, will recognize that this stimulating little volume is the work of no theorist, but of one who has served with distinction on the field and in the trenches.

P. L. B.

BOOKS AND AUTHORS

"The Red Cross Barge" (Doran, \$1.25) by Mrs. Belloc-Lowndes is an excellent war-story. Its central figures are Jeanne Rouannès, a French Red Cross nurse, and Max Keller, a young German surgeon; the scene of the tale is the invaded town of Valoise-sur-Marne, and the time August and September, 1914. With remarkable skill this Catholic author describes how the "Herr Doktor" who has fallen in love with the French maiden, is slowly forced to realize that the German army is by no means the chivalrous body of men he thought it to be. There are well-drawn pictures of the town and its inhabitants, and the Germans' retreat from Paris is vividly described. The story's end is quite artistic.—The "Impossible People" (Houghton, \$1.50) of M. C. E. Wemyss's latest novel are a kind-hearted Anglican curate and his wife who had adopted Hope Blent when she was a baby. After growing up she meets her much more "impossible" parents and then makes a foolish marriage. Milly is another interesting girl in the story, but its pages often grow dull and its humor rather flat.

"First Call: Guide Posts to Berlin" (Putnam, \$1.50), the new book by Arthur Guy Empey, the American machine-gunner who "went over the top" with his British comrades, is packed with practical advice for the soldier in the trenches and a quantity of information for those at home who are interested in him. The author gives descriptions of all the departments in the army,

tells how the men are trained, what weapons they use, and how they live in the trenches. Blacken your face and hands before making a raid; don't look up at enemy planes; tea can be used for shaving; "never trust a Fritz," are some of his counsels for our inexperienced soldiers. As for the way the author's information is given, his style is profane, crude and vulgar; his creed seems to be a crass fatalism, and unchristian hate his animating motive for fighting bravely. Let us hope that most of our soldiers in France have much more religion in their hearts than has the author of "First Call."

These seasonable stanzas on "Easter Night" are taken from Mrs. Alice Meynell's recent volume "A Father of Women and Other Poems":

All night had shout of men and cry
Of woeful women filled His way;
Until that noon of somber sky
On Friday, clamor and display
Smote Him, no solitude had He,
No silence, since Gethsemane.

Public was Death, but Power, but Might
But Life again; but Victory,
Were hushed within the dead of night,
The shutter'd dark, the secrecy,
And all alone, alone, alone
He rose again behind the stone.

The seven "Portuguese Portraits" (Longmans, \$1.75) in Aubrey F. G. Bell's interesting little book are those of "King Dinis (1261-1325)," "Nun' Alvarez (1360-1431)," "Prince Henry the Navigator (1394-1460)," "Vasco da Gama (1460?-1524)," "Duarte Pacheco Pereira (1465?-1533?)," "Affonso de Albuquerque (1462-1515)" and "Dom Joao de Castro (1500-1548)." These sketches of Catholic worthies of Portugal's palmy days who made their country independent, who won her deathless fame as a nation of intrepid explorers, who built up a great empire in India, and brought Christianity to innumerable heathen peoples will suggest to the thoughtful reader a melancholy contrast with the weak, decadent, persecuting Portugal of today. That a country of only some 1,500,000 inhabitants should figure so prominently in sixteenth-century history the author thinks was due to the fact that the motto of the Portuguese of that time was "God, King and Country" and that "Each man among them relied under Heaven, on himself, not on this or that sect or party or philosophy, election promises or political programs. They did not wait and watch for some wonderful Ism" to change the world but they persistently set to work as individuals and changed it themselves.

"The Door of Dreams" (Houghton Mifflin, \$1.00), Jessie B. Rittenhouse's little book of "short and singing love poems" keeps but a mediocre level of conception and execution. The picture in the following stanzas show the author at her best:

In Venice once I saw a funeral barge,
I had not dreamed death could so lovely be,
Nor that one might in peace so utter calm
Float to infinity.

Under a black-plumed canopy he lay,
Upon a velvet dais, flower-sweet,
Two boatmen rowed in silence at his head,
Two boatmen at his feet.

And softer than a breast of feathered bird
The great swan barge moved downward to the sea,
While singers following made all the air
Sweet with a threnody.

"Conferences for Men" (Wagner, \$1.50), by Rev. Raymond Kuehnelt, is a series of fifty-two clear, practical talks intended for Holy Name Societies. They treat of the duties of fathers to the State, to their children, to their wives and to them-

selves. The members are eloquently exhorted to be well-informed on the Catholic viewpoint of the social questions of the day, and to fulfil faithfully their obligations as citizens. Joseph is continually held up as the inspiring ideal and model for the head of the family. While the feminist movement is of course to be severely condemned it is unwise to condemn roundly woman suffrage too. In woman-suffrage States, to vote is now a duty rather than a privilege and our Catholic women must be warned not to leave the fort in the hands of the enemy.—"Le Vén. Jean-Claude Colin et la Société de Marie" (Tequi, Paris, 2 fr.) is a brief life of the Marist Fathers' saintly founder. With humility the keynote of his own life and works, the holy old man instilled this fairest of Christian virtues into the members of his little society, proposing to them as their chief end the humility of the Holy Family at Nazareth and exhorting them to live as he himself wished to live and die, "*inconnu avant, inconnu après*." Favored with a vision from the Mother of God, and, as is thought likely, with direct revelation from God Himself, he gathered around him at Lyons a little band of soul-seekers. This band was later approved by Pope Gregory XVI and appointed to labor in the islands of Oceanica.

In a critical paper on "Poets Militant," contributed to the *March Bookman* by Jessie B. Rittenhouse, she quotes from the *Touchstone* these stanzas by the late Francis Ledwidge, the Irish poet:

When I was young I had a care
Lest I should cheat me of my share
Of that which makes it sweet to strive
For life, and dying still survive,
A name in sunshine written higher
Than lark or poet dare aspire.

But I grew weary doing well;
Besides, 'twas sweeter in that hell
Down with the loud banditti people
Who robbed the orchards, climbed the steeple
For jackdaws' eggs and made the cock
Crow ere 'twas daylight on the clock.
I was so very bad the neighbors
Spoke of me at their daily labors.

And now I'm drinking wine in France,
The helpless child of circumstance.
Tomorrow will be loud with war.
How will I be accounted for?

It is too late now to retrieve
A fallen dream, too late to grieve
A name unmade, but not too late
To thank the gods for what is great:
A keen-edged sword, a soldier's heart
Is greater than a poet's art,
And greater than a poet's fame
A little grave that has no name.

And Lieutenant-Colonel John McCrae, a Canadian soldier-poet who died in France, will be remembered best for these lines, called "In Flanders Fields":

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks still bravely singing fly,
Scarce heard amid the guns below.
We are the dead, short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe.
To you from failing hands we throw
The Torch—be yours to hold it high!
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.

EDUCATION

Teaching Them What to Read

DURING the last few months the subject of creating an interest in Catholic reading has received some slight attention in the pages of AMERICA. The writer had hoped to be favored with further advice on this subject from the experience of some of our Catholic teachers who have the opportunity of giving first-hand information on a topic which is of paramount importance, particularly at the present time. This information did not appear to be forthcoming, and the desire to keep before the mind of our Catholic teaching-body a subject which deserves the careful attention of every true educator has led the writer to advance his views on the subject.

Two correspondents who commented on the editorial entitled "Teach Them What to Read," that appeared in AMERICA for December 8, 1917, have given us a rather dark view of the matter. M. C. in the issue of January 19 says: "I myself am a convent graduate, and I cannot recall that in the school I attended any teaching was ever done along this line. I do not think I ever saw a Catholic periodical in that school. I know I never read one." This is surely a serious indictment of any institution that lays claim to giving its pupils a Catholic education and we sincerely hope with M. C. that this "may not be true of other schools." That it is not true of many schools we can vouch for with absolute security. This statement is not made in a spirit of mere contradiction, but simply to contrast M. C.'s individual case with others of an opposite type.

DUTIES TOWARD THE CATHOLIC PRESS

THAT there are schools which are doing splendid work in leading the children under their charge to drink at the fountains of the best Catholic thought no one at all acquainted with our parochial schools and higher institutions can reasonably question, and that unfortunately such examples as those brought forward by M. C. continue to exist is likewise beyond contradiction, and in some cases, perhaps, beyond correction. For as long as types of teachers continue in office who consider the reading or discussion of Catholic newspapers during the regular class hours as "a loss of time," so long shall we have a Catholic laity ignorant of the power that is wielded by an efficient Catholic press. Our children are taught their duty of attending Mass and of contributing to the support of church and school, and the crowds that throng our places of worship and the splendid Catholic edifices devoted to religion and education are the fruits of this teaching. Under similar conditions what could we not expect from teaching the children their duties towards the Catholic press? There can be no doubt at all that the habit of reading Catholic books and magazines must be begun in our parochial schools in order to affect the great mass of Catholics; moreover only when such conditions prevail can the best results be obtained in our higher institutions of learning.

The ideas brought forward in this article have been found to work out successfully in an average Catholic high school for boys; and they can be carried out, quite as successfully, most probably in other institutions. The writer agrees thoroughly with M. C. that conditions such as the latter describes are due in large measure to the reluctance of Catholics in general to admit criticisms against Catholic schools, and that "teachers in these schools should be the first to give consideration to such criticism." However, we may add that constructive criticism is what most thinking teachers are looking for; there should be more of the helpful spirit, a sharing of ideas that have proved successful in all departments of education.

TEACHERS SHOULD BE READERS THEMSELVES

NEEDLESS to say, the beginning of "teaching them what to read" must necessarily be almost entirely the work of the teacher; his or her enthusiasm in the undertaking must be the

power that presents the subject in an attractive light. This may be done in a variety of ways. In the first place, the teacher himself must be thoroughly acquainted with the best there is in Catholic literature, and should constantly replenish his mind with the Catholic news of the day as it appears in magazines and newspapers; from these storehouses he can glean selections suitable for the class for which they are intended. This practice of bringing items of interest to the notice of pupils should not be made a matter of simple reading; the teacher should furnish a complete background to every article and supplement the dead print with living comment that will breathe spirit into an otherwise isolated item of news, more or less interesting. The possibilities of a further discussion by the pupils themselves will vary with the age and attainments of the class and the nature of the article. There is, however, a practice which the thoughtful teacher will not fail to appreciate in this connection, particularly with beginners in such work: Let him confine his selections to a certain class of writers and to special periodicals, preferably such as deal with local associations; this practice will establish a circle of familiar names to which the teacher should constantly revert whenever an opportunity offers. Once this circle of acquaintances has been made and the names of our Catholic leaders in literature and journalism have become household-words among our pupils, there remains a life-time in which to cultivate this acquaintance further, and to enlarge the circle of literary friendships until it assumes an international character.

CATHOLIC PERIODICALS AS TEXT-BOOKS

A NEGATIVE suggestion may very well find place in this connection: It is not well to read selections of the kind described above solely as a reward for good conduct or for faultless recitations. It is better to make the practice an integral part of some course, preferably the English, and have the pupils keep a record of the title of the article read, the name of the author, the periodical from which it is selected, with the date of the issue. Some of the more important items may then be incorporated in the questions for the monthly tests or examinations. This will stimulate the work and be a powerful inducement towards keeping the proposed selections fresh in the minds of the pupils. Moreover, it leads directly to a further step, namely, the inauguration of a Catholic-press hour. This consists in devoting at least a full period of the English course each week to the perusal of a Catholic paper or magazine. This naturally supposes the introduction of some Catholic periodical as a regular text-book on the school program; for such a plan a weekly, chosen with consideration for the mental development of the class, will be found to serve the purpose very well.

For the first, second and even the third year of high school, the writer would suggest the use of the diocesan organ, as being, in the first place, about as much as the average student of these classes can handle, and tending, in the second place, towards creating an active interest in the works of the diocese. There is hardly any doubt that many of our Catholic weeklies leave much to be desired when they are required to measure up to the standards of a modern high-school text-book. Others again are admirably adapted to such a purpose, being at the same time models of journalistic English and exponents of healthy Catholic thought and activity. Among the latter class we cannot forbear to mention the *Catholic Standard and Times* of Philadelphia, which among other distinct advantages devotes an entire page to the interests of home and school from the pen of the gifted Honor Walsh. For the fourth year of high school the pages of AMERICA furnish the finest kind of material for class-reading and discussion, not, however, to the exclusion of the diocesan organ. At this stage, that paper ought to have taken its place in the lives of our pupils as a regular weekly necessity. Besides serving as the text-book for one course of

English each week, a periodical of the kind above described would be a valuable adjunct to courses of oral English and current church history.

READING CATHOLIC APOLOGETICS

THERE is still another step towards which the zealous advocate of the Catholic press will constantly aim. Inculcating the habit of reading literature that deals with the exposition and defense of the Faith is an excellent means of inspiring educated young men with the zeal of modern apostles. It is the armor that should enable them to become workers in the field of the Church. In other words, we want to see the fruits of our endeavors, and we can reasonably expect this only if we first plant the seeds of such an apostolate in their hearts. Whilst still under our care, they should be initiated into the practice of spreading Catholic literature among those less fortunate than themselves; in fact, they should be taught by every means in their power to aid the cause of the Catholic press, which at its best has always had an up-hill fight for a mere existence. Work of this kind can most readily be accomplished by the members of the school sodality, operating in Catholic literature sections and reading circles. Such fields of activity are especially vast at the present time with the heavy demands for reading matter made by the various cantonments all over the United States. In an article of this kind it is hardly possible to do more than indicate the amount of work that awaits the earnest worker in this field. The records of any live sodality are a sufficient textbook for any person not yet acquainted with this line of work, who desires further information on the subject.

J. ALOYSIUS ELBERT.

SOCIOLOGY

The Question of the Hours of Labor

THE new Code of Canon Law, which comes into force this year, embodies as legal enactments points that were advocated by Pope Leo XIII in his Encyclical on "The Rights of Labor." There are in the Code canons which enjoin upon the employer not only the duty of paying a fair wage to the workers, but the further obligation of so arranging the hours of work that he will have time for the care of his family and for the fulfillment of his religious duties. We may put the matter thus: The employer must see that the worker has reasonable opportunities for leisure outside the factory or the workshop. The worker is not a mere piece of machinery. It follows that excessive hours of work are wrong even if the workman is induced to give them by extra pay. Long hours may be necessary in an emergency, but they should not be normal, and there is solid evidence to show that in times of emergency a continuance of long hours does not give good results even from the point of view of increased production.

THE NORMAL WORKING DAY

FIFTY years ago twelve hours and more of work was regarded as the normal day. I believe it was my friend, the late William Allan of Gateshead, who first introduced the eight-hours day in a British iron works. He had risen from the ranks and had himself been an engineer workman before he became first works manager and then owner and employer. The day-shift of men used to come on at 6 a. m. and knock off work later on for breakfast. He was convinced that the double start in the morning meant loss of time, and that not much effective progress was made in the first short spell of work. He put the start later and divided the day into two "spells" of four hours each, and found that there was a better output with this eight-hours day than with the ten hours of work on the previous system, and the men were in better condition. Lord Leverhulme, better known as Mr. Lever of the Sunlight Soap Works, has lately put forward a proposal that six hours should be the normal day. He holds

that this would give sufficient output. One must of course recognize that the movement for shorter hours has in some cases been really directed not towards obtaining more leisure and a more human life, but to some extent has had the object of securing more opportunities of counting additional hours of work as overtime at a higher rate. But in the main it has been an effort towards social betterment.

THE WAR-WORKERS' DAY

THE greatest revolution ever effected in the matter of the time exacted or purchased from the worker was that carried out by the Church when it succeeded in making the weekly rest on Sunday the law of all Christian lands. In Catholic England in the days before the mis-called "Reformation," work also stopped at noon on Saturday in honor of Our Blessed Lady. It was only in the second half of the nineteenth century that the English workers got back their Saturday half-holiday. In the first year of the great war in the British shipyards and in hundreds of factories and workshops, not only the Saturday half-holiday but the Sunday rest also disappeared and overtime was often worked day after day. It was an emergency, and the necessities of a state of war were supposed to be ample justification for this unceasing toil. But it was soon found that the results were disappointing. Under the continued strain the output did not keep pace with the hours worked. Accuracy and quality of work not only diminished in many cases, but there was also an unpleasant increase in accidents and in the breakdown of health among the workers. By the end of the year the Government ordered that no one be obliged to work more than six days out of the seven. There has further been a widespread reversion to the forty-eight hours a week which was the standard time in Government works and in numbers of iron works and engineering works before the war. It is remarkable that in the years prior to the present conflict many employers made a persistent stand against the eight-hours day, but as Sir Robert Hadfield, the chairman of the great Hadfield Engineering Works, put it not long ago, "Now, under war conditions, when it is necessary that we should produce at a maximum, we have turned to it as a means to just that end, and find it most efficient."

RESULTS OF OVER-WORKING

IT is quite true that in many factories longer hours are worked, but the tendency is to the shorter period. There is evidence of this in the reports issued from time to time by the Home Office authorities, which include interesting data of the results obtained by longer and shorter working days, as ascertained by careful observation under scientific-test conditions. One of the latest of these scientific official reports frankly admits that the hours originally suggested for munition work—65 to 67 hours per week for men and 60 for women—were far too high and that there should be a considerable reduction, but on account of the diversity of conditions in different localities and trades the commissioners hesitate to fix one standard time for all. The evidence they have collected points, however, some approximation to the 48 hours week as the best. Statistics of the earnings of women on piece-work (engineering), where the amount earned represents so much work done and approved, show cases of a rise in the earnings and output on the reduction of time from 56 to 48 hours. In one case the workers' earnings and output rose 25 per cent., i. e., as much work was done in four weeks of 48 hours each as had been turned out in five weeks of 56 hours. The evidence collected bears upon many occupations outside the engineering trade, but always points to the same conclusion.

A WORKS MANAGER'S REPORT

AN interesting report on a large printing works tells how the hours were reduced from 53 to 50 per week, and the works manager notes that in spite of difficult war conditions which meant changes in personnel, there was a better output. He re-

marks that overtime is of no use except for a brief period. A fortnight is beyond the useful limit. At the end of the second week there is always a marked falling off in the quality of the work, and overtime has to be stopped. The short spell of work before breakfast, formerly on the time table, is, he says, "quite useless." In some of the textile works in Yorkshire the hours had to be reduced at times on account of deficiency of raw material, but it was found that with the shorter hours the output increased. In one big mill the hours were dropped from 55 to 45 per week. This gave at first a 10 per cent. reduction of output, but the deficiency presently diminished to 5 per cent., and as material became available the hours were raised to 50 and it was found there was a higher output than when 55 hours were worked. For most trades 48 to 50 hours per week seem to give the best results.

Here we have one more interesting social experiment resulting from war conditions, and the conclusions it points to show that the reasonable shortening of the hours of labor, originally advocated for social ends, is also a measure more than justified even from the more material standpoint of industrial efficiency.

A. HILLIARD ATTERIDGE.

NOTE AND COMMENT

Pontiff Praises Article on Papal War Policy

THE following news item from Rome appeared in the various New York dailies during the past week:

Monsignor Ceretti, Assistant Papal Secretary of State, has submitted to Pope Benedict an article written by Cardinal Gibbons on "The War Policy of the Pope." After reading it the Pope expressed his approval of the article and his appreciation of the clear and exhaustive manner in which Cardinal Gibbons had explained the attitude of the Holy See during the war and pointed out the innumerable ways in which the Pope had striven to alleviate the sufferings and sorrows of the struggle and his untiring efforts in the cause of order, civilization and peace.

The Pope ordered that the article be translated and widely published, considering it to be the most able exposition that has been given of the circumstances of his unique and difficult position.

The article in question was written for AMERICA and published in our issue of February 23. It was widely reprinted in the secular press of the country and will now serve to make clear "The War Policy of the Pope" in other lands as well.

The Value of Lent

THE New York Times offers the following eulogy of the Lenten spirit and of the advantages it brings to the nation:

Lent has stood the test. It has something worth while to give. In this time of trial it gives spiritual strength, it sustains the soul. The hard-pressed man finds in its message and discipline something he needs to meet the sacrifices of war. The flippant assertion that the man in the street cares nothing for religion, that he has cast it aside as an outworn garment, is false. The average man is at heart religious. Lent appeals to his religious instinct. It reminds him that there are other worlds than this. Lent survives because it serves.

Thus again is the Church justified in the wisdom of her practices even in the eyes of the world.

Third Liberty-Loan Honor Flags

TO the service flags of the war and of the Red Cross is now to be added a new liberty-loan honor flag. Every city or town subscribing more than its quota of liberty bonds will be privileged to float the new emblem that is to be awarded by the Treasury Department. The flag will be white, bordered with red, and will carry three vertical stripes of blue, denoting the

third liberty loan. There is also to be a national honor flag for each State, to be unfurled at the State capitol, with the names of all towns and cities listed upon it that oversubscribe their quotas to the liberty loan. A national honor flag is further to be preserved in the United States Treasury with the record of each State. A star added to the local honor flags will denote that the city's quota has been doubled; two stars, that it has been tripled. Window cards will be displayed and names of subscribers are to be registered in a public honor roll, without however mentioning the amount subscribed. Thus no efforts are spared to make of the third liberty loan an extraordinary success. The date set for the opening of the campaign is April 6, the first anniversary of America's entrance into the war. All Catholics are urged to invest as much as possible in these bonds.

Novena of Grace and the World War

THE Novena of Grace in honor of St. Francis Xavier met with wonderful response in the city of Baltimore during the present year. In many of the churches it was conducted with two, three and even four exercises each day. In the church of St. Ignatius of Loyola it became necessary to hold the devotions nine times daily in order to accommodate the throngs eager to attend them. The average daily attendance was estimated at 7,775. No slight degree of this fervor was due to the war, and the anxiety existing in so many Catholic families whose sons are even now at the front or preparing to take their place in the great army. Parents, sisters and other relatives of the enlisted men prayed with special earnestness for the first intention of the novena, which was to secure "a world-wide and permanent peace," the supreme desire of the nations of the earth today. The following impressive prayer was recited each day at the closing of the devotions:

Dear St. Francis Xavier, bearer of good tidings of peace to the nations seated in darkness and the shadow of death, intercede, we beseech thee, with the Prince of Peace that inspiring rulers and peoples with meekness and right, He may bring men to live together in loving harmony.

Beg the gentle Mother of Christ, and our Mother, to throw the mantle of her motherly protection over our boys in army and navy and bring them safely home. May she be a Mother of Consolation to those in whose homes shines the service star, symbol of loyalty to the country and confidence in the Lord.

Surely the great apostle of modern days whose soul burned with the consuming desire of world-conquest, not for himself or for his nation but for Christ alone, cannot be deaf to this mighty and beautiful petition. In God's own way those prayers will be splendidly answered.

Our Catholic Soldiers in France

FROM "Somewhere in France" come interesting letters written by the chaplains now with the American Expeditionary Forces. They show how vital and profound a factor in the life of our soldiers at the front is the Catholic Faith. "With my heart's desire fulfilled," writes Father de Valles, "here I am right in the danger zone." He is chaplain of a Massachusetts regiment of 3,700 men, "seventy per cent. of which is Catholic." For four months officers and men had clamored for a Catholic priest, and we can therefore imagine the reception Father de Valles received on his arrival in their midst. His letter, printed in the *Chaplains' Aid Bulletin*, thus describes the coldness of the village churches in winter time, and the fervor of the men who crowded them from altar-rail to door:

The regiment is quartered along three neighboring villages, in which there are medieval ice-cold stone churches, without even the luxury of old-fashioned stoves. The men do not however complain, even after waiting three or four hours on confession nights for their turn. I go about from

village to village and to the battalions and companies of the regiment to cheer and administer to the men, especially the sick at the base hospital. The men are delighted to see the priest. They want the chaplain to read the letters from home and to write for them. We are suffering hardships and privations, but I wouldn't exchange the experience for the best parish in the land. It is an inspiring sight to see these churches filled to every inch of space with our soldiers in khaki. Every evening they file into church for rosary and night prayers. In these medieval inland villages, far from theaters, dance-halls and saloons, these men are closer to God than ever before.

What more delightful and encouraging news could be given to their parents and friends at home? The chaplain urgently asks for beads, medals and prayer books, for which the men are "clamoring." He closes with an account of our soldiers' devotion to Sœur Thérèse, which has proved to be of great assistance and is very popular among the men of the regiment. "The Protestant boys have often asked me for her medals and are wearing them." Equally interesting is the statement made by Father Delaux, likewise of the American Expeditionary Forces, when he says:

We had a meeting of all the chaplains of the Division, presided over by General Edwards. At that dinner meeting the non-Catholic chaplains from many and diverse denominations decided to provide themselves with a chaplain's kit after the Catholic pattern: chalice, candle, crucifix, alb, vestment, etc., etc. . . . This may indicate the drift of the times.

It shows the craving of the human heart for those outward expressions of religious worship, which Protestantism has blindly rejected, ignoring their profound meaning and the corresponding internal spirit of faith and devotion. The Divine Founder of the Church has taken into full account all that is in man and His guidance abides with her today. Father Delaux writes of his work for the One Hundred and Second, a Connecticut regiment, whose "Catholic elements are far beyond seventy per cent of the whole." He, too, refers to the "crying need of catechisms, prayer books, beads and scapulars."

Cardinal Farley Opens War-Fund Drive

OPENING the Catholic war-fund drive in New York Cardinal Farley eloquently referred to the recent news that the old Sixty-ninth, "the embodiment of Catholic New York's ardent Americanism," had gone "over the top." He saw in this a fitting prelude to the patriotic movement that was then to be inaugurated by New York Catholics at home. Addressing himself to the Secretary of the Navy, who represented the Government at the great Catholic rally, the Cardinal alluded to the fact that scarce one in all that audience was without some tender ties to a lad in khaki or one of our brave boys in blue. The mingling of hope and fear in the hearts of all present was thus beautifully described by the venerable prelate:

It is not strange, then—nay, it would be unnatural if the sentiment which animates this meeting were not a commingling of joy and sorrow, a blending of gladness and anxiety, a mixture of hope and fear. Already some of our brave lads have made the sacrifice of supreme devotion, either on the battle-scarred soil of France or in the depths of the trackless sea. Many more must die that this nation may live. We grieve for the brave men who have fallen, for the heroic deaths which have destroyed the radiant hopes of fond parents, for the broken staffs upon which old age had hoped to lean.

Sobered and saddened we realize that a great national treasure of youth must redeem the nation. Anxieties sway us and fear clutches our souls at the thought of the sorrows and the separations which must be endured. Strongly outlined by memory's art before the mind of practically every lady and gentleman here tonight is the fond face of a dear son, a loving brother, a soldier sweetheart, a trusted friend who has answered his country's call.

Yet our grief, our anxieties, our manly fears are bitter-

sweet. The powerful incentive which has nerved the men who have gone pervades this meeting, tempers our sorrow with joy, relieves our anxiety with gladness and brings hope to our fearful hearts. Beyond all ties of family and of friendship, more vital than private interests and individual concerns, dearer than our lives, more precious than our treasures is our country, whose Government, Mr. Secretary, you so ably represent.

The patriotism displayed by the Catholic soldiers in the field was to be seconded by the splendid patriotism of the Catholics at home in that memorable drive for \$2,500,000 in which all records were to be broken at its very opening dash "over the top."

A Frowzy Journal

THE frowzy Methodist journal, the *Christian Advocate*, is still "a-yapping." At a "halleluiahs" meeting held no doubt in the Jersey mews it discovered that the editors of AMERICA are Irishmen and Germans not very long out of Rome, and it has determined that its quarry will be exposed to the whole world, if yelps can accomplish so noble a purpose. Meantime the three editors of AMERICA who are in direct descent from the original colonists are regretting the misfortune which deprived them of at least a drop of the good old blood that stirs the bark, and the other editors, all of American birth and education, console them by pointing to another article in the frowzy journal which condones Irish blood when by some freak of nature—for surely it is not of grace—it happens to be "Methody-like." But imagine Irish and German editors not long out of Rome! Can it be that the frowzy journal thinks that the Kaiser and Sinn Fein captured the imperial city some time since? As to the ethics of the frowzy journal's article, it is of the usual kind found in inferior catchpenny papers; wild statements without evidence or attempt to get evidence; absolute neglect to answer the statement of the *New York Times* that "leaders of the New Jersey Methodist Conference" declared "that the courses of study laid down by the commission which maps out the teachings for new ministers of the faith are 'nothing more than another form of German propaganda teachings that have their organization in Germany'"; and lastly a silly piece of camouflage worthy of an intellectual huckster to the effect that the Methodist Book Concern which, according to Senator Gallinger, perjured itself in order to mulct the Government of some \$70,000, a theft never atoned for even partially by a return of the money, has no connection with the Methodist Episcopal Church. The frowzy journal has missed the point in the last issue. It is this: now and then, at census time, the Methodist Episcopal Church boasts of the "Methodist Church" which committed the theft through perjury as one of the great branches of Methodism, and whether the alleged thief is a branch or the root of Methodism, it is at least nearer the Methodist Episcopal Church than the Pope. Hence the frowzy journal should not waste its energy in calumniating the latter, but should expend all its strength either in convincing Senator Gallinger that he is wrong or in attempting to get the thief to repent of its perjury and restore the stolen goods. It is amusing to note that the frowzy journal of turgid rhetoric which sets itself up as a teacher of foreign editors—foreign to Methodism and reckless diatribes—has apparently forgotten the distinction between Greek Uniate and Orthodox Churches. Hear the scurry for an encyclopedia in the frowzy journal's office! For the rest President Lincoln was given to charitable speeches and so though he might have told of the division in American Methodism over slavery, he did not do so, but simply praised the "Methodist Church" for its soldiers, nurses and prayers. It is to be hoped that he did not include the perjurer and thief in his eulogy, for "halleluiahs" are dear at some \$70,000.